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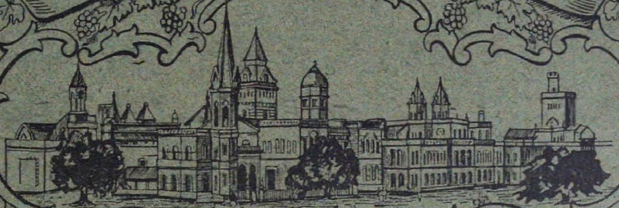
THE MADRAS CHRISTIAN COLLEGE MAGAZINE



"They are slaves who dare not be
In the right with two or three."

OF THE REGISTRAR
26 MAR 1930
MADRAS

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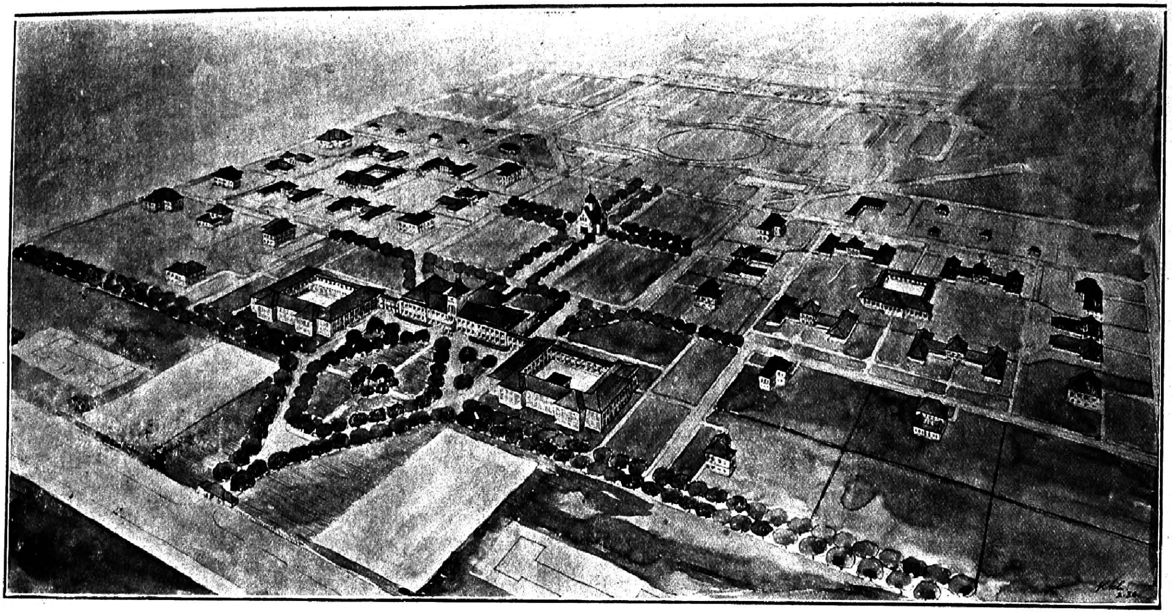

THE ARCHITECT'S DREAM OF TAMBARAM

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THE MADRAS
Christian College Magazine

Quarterly Series Vol. X. | APRIL 1930 | No. 2

The Tambaram Venture

On the present occasion [1] there is a special appropriateness in the toast that has been proposed. For us who love the old College it is at all times natural to wish her health and prosperity. But one cannot help doing so with peculiar warmth and emphasis at a time when she is looking forward to something not unlike a grave surgical operation. Already the first preparations have begun for severing her 92-year old connection with Georgetown—for cutting free her 'subtle body' from her 'gross body', in order to find for her 'subtle body' a reincarnation under worthier and more congenial conditions. No lover of the College can contemplate without a pang of regret such a break with old associations, nor can any wise man face a change of so radical a kind without a certain measure of misgiving. It is a great venture of faith that we are making; but we trust God to be with us as we follow what has come to seem the plain path of duty, and we trust the 'Old Boys' to support us with their devout prayers and their active good will.

This is no hasty step that we are taking. It was within Dr. Miller's life-time, and with his approval, that the first critical decision was reached—the decision, namely, that the policy which had previously been pursued of trying to secure a sufficient area for expansion in our present situation, by purchasing adjacent properties as they came on the market, must be surrendered as impracticable and inadequate, and that sooner or later the College must be removed to an entirely different site. Some six years ago it was recognized that the time when such a change would be necessary was fast approaching, and in August 1924 the College Council appointed a committee to look for a suitable location. Site after site was considered, and in the earlier part of 1927 the Government of Madras was approached with a view to the grant of an extensive tract at Tambaram, in the Selaiyur Reserve Forest area. The long-drawn negotiations that followed have at length reached a stage which makes it possible to take the 'Old Boys' into our confidence. We understand that the Government of India has sanctioned the alienation to our College of 390 acres of land excellently suited for our purpose, and that the Government of Madras

[1] Dr. Hogg's reply to the toast of the College, College Day, December 31, 1929.

has very generous intentions in the matter of a building grant. We are very grateful for the handsomeness of this recognition, by the Government of Madras and the Government of India, of the special claims of a College which, under Dr. Miller and his distinguished successors, so early began, and has so long continued, to make an outstanding contribution to the cause of University education in the Presidency. Already the plan of the general lay-out and estimates for road-making and drainage have been submitted to Government, and our architect is busily engaged on the building-plans. Our hearts are full of hope and eager anticipation, and in this address to-day I should like to do something to secure the approval of the 'Old Boys' for the project to which we are setting our hand—to help them to share our conviction that we are following the path of duty and to enlist their enthusiastic interest in the prospects that are opening before us.

If I am to show that we are following the plain path of duty, there are two questions to be answered: (1) Why cannot we stay where we are? and (2) Why should we move to so considerable a distance?

Why cannot we stay where we are?

To us who have to work in the College under the conditions which have grown up in recent years, that question seems no question at all. The din of motor-lorries, the hooting of cars and motor-buses, all the noises of the busiest part of the city—these are not mere discomforts, they are positive hindrances to effective teaching. The lecturer's work is twice as exhausting as it need be, and the necessity of maintaining the voice at a loud pitch, instead of modulating it in the rise and fall of conversational exposition, militates very grievously against impressive and readily intelligible teaching.

A second reason why we cannot stay where we are is the unhealthiness of Georgetown. Even our Georgetown hostels, although much healthier than private lodgings in the neighbourhood, and although carefully watched over by devoted Managers and Superintendents and an enthusiastic Medical Officer, can never be as free from ailments as hostels ought to be. More than one of our hostels have recently been deprived of much of their light and air by the erection of great commercial buildings next door, and all of them are less pleasant, less healthy and less conducive to study than they used to be.

I come to a third reason why a change is necessary. For playing-fields we have only a share of the High Court compound, and a field on the beach on which the Harbour Trust casts covetous eyes. For our needs this is quite inadequate.

A fourth reason is, We cannot grow; and by a rigid law of nature in educational matters, unless the College keeps ever growing, not in numbers but in effectiveness, it must inevitably decline. University courses become ever more complex and the demands of scientific studies more exacting. Our present accommodation and equipment is not adequate even to present needs, and the College will certainly be still more cramped, if not stifled, in another ten years.

I think I have abundantly answered the first question. The second question is,

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Why go so far afield?

Well, we did not decide hastily. Site after site was investigated. We found that in any case we should have to move pretty far out. And then we were faced by a very pregnant question. If in any case we must go pretty far out, why not go still farther and secure a really adequate site, especially if that farther distance is going to be farther only in space and not in time?

I come here to the key of the situation with which we were faced. The key of the problem consists of two facts: (1) we want to become a residential college in the true sense of the term; (2) there is being constructed an electric railway, the rapid service on which will largely neutralise distance. Let me begin with the second point.

Some people speak as if were leaving the city of Madras. I am sure we are not. We are not *leaving* the city, but *leading* it. Madras will follow us—or rather it will follow the railway, and before many years we shall find ourselves not solitary but situated in the finest residential suburb of the city. Our site is just across the road from the terminus of the new double electric railway-line. Swift and frequent trains will make it easy for us to continue to enjoy a share in the life of the metropolis and of the University, and at the same time we shall have the advantage of country air and quiet and spaciousness. At Tambaram we may be 16 miles from Fort St. George, but those miles being on the electric railway, we shall for practical purposes be nearer the heart of the city than is the less distant Engineering College.

A moment ago I used the word 'spaciousness'. That brings me to the other half of the key to our problem. We mean to be a College almost completely—perhaps some day quite completely—residential in the true sense of the term, and this implies that staff as well as students shall be in residence. For this we require abundant space; and where else than at Tambaram could we have secured, closely linked to the city by rapid transport, 390 acres, with a possibility of still more should future need arise?

That the residential type of College is the best beyond comparison is to-day matter of practically universal consent. The very words 'college' and 'university' imply men living together, and when teachers and taught can only meet formally for a comparatively few hours in the week, the highest possibilities of education are inevitably missed.

Moreover, in a residential college games can take their proper place in College life. If the majority of the students are excluded from College athletics—as they must be when they live far apart and the ground is limited—the favoured minority are apt to miss the real nature of games. Instead of regarding them as at once a wholesome, natural amusement and a lesson in living together—in give and take, they are apt to look on them chiefly as an avenue to personal distinction. But if all can play, their characters profit at least as much as their bodies.

The benefit to hostel-life is as obvious as the benefit to games. We look forward to providing for 800 students, 600 of whom will be resident. And instead of building for the latter immense barracks in which the individual would be lost in the crowd; we intend to adhere to our well-tried principle of keeping our

hostels small, so that every member *must* know some, and *may* know all, of his fellow-members. The hostels, although many, will be linked together by close neighbourhood and friendly rivalries. All of them will be within a few minutes' walk from the class-rooms, and the spacious playing fields will be easily accessible.

It will be enough to mention one more of the promises of Tambaram. The College there will be a community in itself. Our distinguished architect, Mr. Schaetti, has this in mind; and to make an ideal society possible, he is spending as much care proportionately on the smallest of the sweeper's houses as on the Chapel. The College may well become a kind of picture, on a small scale, of the ideal City after which all men of good will are seekers; and all of us—staff, students and servants—may there study politics, or the art of social living, practically and thoroughly.

In this address I set out on a two-fold endeavour. I wished, if I could, to convince you all that in the decision we have taken we are following the plain path of duty; but I hoped also to awaken enthusiastic interest in the project. I trust that I have succeeded in the first endeavour, and have made some progress with the second. But, especially for those who are 'Old Boys' of the College, there is one hindrance to unreserved enthusiasm. There is the tender attachment to the old site, the stately buildings and the class-rooms of happy memories. It hurts a deep and worthy sentiment to think of our present College being sold to strangers and turned to unacademic uses. And there is also the temptation to feel that the new College, no matter how much better it may be, will be too utterly new—will not be the old Madras Christian College of our loyal affection.

Not long ago I received a letter which expressed this feeling very pointedly. The writer described himself as a former student but was too modest to sign his name. With your permission I will read to you the first part of the letter. The second part I have already answered by anticipation in my earlier remarks. In this second part the writer urges that instead of removing the College, we should buy up and demolish all adjacent buildings, West and North and East. This would be cheaper, he mistakenly thinks, than building a new College. As a matter of fact, it would be fabulously expensive, even if it were possible, to buy up enough property to create sufficient open space to East and North and West; and we should also need partially to pull down and rebuild the College itself, since one of our principal needs would be to have our class-rooms well back from the tram-lines. I will not trouble this audience, therefore, with the second part of that letter; but I will read the first part, since some words in reply to it provide a very suitable way of concluding my address. The writer says:

Sir—It is with a shock of wrench and bereavement that I learn from the papers about the decision of the College authorities to shift the site of the venerable Christian College.

The Christian College owes its usefulness, and the magic of its influence, mainly to its past associations—without any reflection, of course, on its present status, etc.

It will be true to say, in the event of its removal, that the Christian College is dead, buried and forgotten long, long ago—for anything built elsewhere, even if it be with that name, will only be in fact a baby institution just starting, without any of the hoary and hallowing traditions of the past.

Now is not this very much what all of us, whether 'Old Boys', present students, or members of the staff, sometimes are tempted to feel? A baby College, an unwelcome foundling, not the grand old institution we have loved and served!

Note that I say, 'are *tempted* to feel'. For, however natural, it is an unworthy feeling; and if we cherish, instead of suppressing, it, we shall show ourselves weak-kneed cowards instead of loyal heirs of our great traditions. Do you think that John Anderson who, almost 93 years ago, dared the venture of founding this institution and steered it through perilous vicissitudes, would have shrunk from the smaller venture of transplanting it to a new site? Do you think that William Miller who, coming out to Madras at a time when the institution had suffered decline, dreamed such bold dreams and carried them to a wonderful degree of realisation—do you think that *he* would have preferred to let the College wither away on its present site rather than face the undeniable risks of its transplantation? A college is not bricks and mortar. A college is a life, a spirit, a community of souls linked together in endeavour and achievement. And we can remain the same old College, not by cravenly staying where we are and submitting to an inglorious decline, but only by showing that we possess the old brave and wise venturesomeness of John Anderson and William Miller. Is our College on the Tambaram site going to be 'a baby College' uninspired by glorious traditions? Or is it going to be the veritable old Madras Christian College itself transfigured, springing like the butterfly into a more spacious winged life? Which of these it is going to be depends upon us, for the College is not bricks and mortar but a spirit and a life. And we trust God to keep alive in us, the 'Old Boys' and the staff and students, that spirit and that life. For to go forward is the plain call of duty; and so long as God reigns, he who bravely answers duty's call will ever find the path made plain before him.

I thank the mover of the affectionate toast, and I appeal to the Old Boys to rally round us in the prosecution of this gallant enterprize.

A. G. Hogg

Madras Christian College

The Musalmans of Mysore

An Ethnological Survey

Early History of Islam in Mysore

The commercial intercourse between the west coast of India and Arabia doubtless led to a spread of Muhammadan influence into the neighbouring countries, but the first appearance of Musalmans by land south of the Vindhya range was in 1294, in the invasion of Alaud-Din who captured Devagiri. But the rulers of Delhi were incapable of controlling the vast region situated at a long distance from the seat of their power, and five independent Musalman States came into existence. The first vigorous attempt to bring them under Moghal supremacy was made by Akbar (1596–1600). This policy of advance continued under Shah-Jahan, and it was actively prosecuted by Aurengzeb with the result that the local Muhammadan dynasties were overthrown. But the Moghal control did not last long before the rising power of the Mahrattas early in the eighteenth century. It is important to note, that these Musalman kingdoms in the south were merely outposts of the Faith in the midst of a dense Hindu population. The Musalmans were in a numerica, minority, and they were influenced by the tenets of religion as also by a policy of toleration and conciliation towards their Hindu subjects.[1] The Arabs were carrying on extensive trade on the West Coast of India, and they had their settlements there. It is not improbable that some might have came to Mysore as well.

The introduction of Islam in Mysore was probably in 1310, when Dorasamudra the capital of the Hoysala kingdom was taken by the Muhammadan general Malik Kafur. There is a story that the Sultan's daughter fell in love with the king Bellala from the reports of valour, and threatened to destroy herself unless married to him. Eventually his sword was sent as his representative with a due escort, and to that the princess was formally wedded, and then joined the king. They lived happily for ten years, after which he was induced by the consideration that he was a Rajput and she of inferior caste, to put her away, which provoked, it is said, the second invasion of 1326. Under the Vijayanagar empire, the continued rivalry and struggles between that power and the Bhamini and Bijapur Pathan kingdoms provided opportunities for the further introduction of Islam into Mysore. But it was in 1406, in the reign of Dēva Rāya, who gave his daughter in marriage to Feroz Shah, that Musalmans were first enlisted into the Vijayanagar army. The Raja built them a mosque, and had the Koran placed before the throne in order to receive their obeisance, which they refused to make to him as an idolater, but willingly made to their sacred book. Subsequently after 1500, a Musalman force from Bijapur assisted

[1] There is no compulsion in religion, 2 : 256.
If any of the idolators seek protection from you, grant him protection. 9–6.

the usurper Tirumal Rao, and a little later the Vijayanagar army helped Bijapur against Ahmadnagar.'[1]

The permanent settlement of the Musalmans in Mysore may be assigned with certainty to the time first, of the Bijapur conquest under Randulha Khan in 1637, and second to the Mughal conquest under Kasim Khan in 1687 and the formation of a province of Sira. By settlement, conquest, and conversions, there were considerable number of Muhammadans employed in the military and other services in the territories of Mysore, Bednur, Chitaldrug and other provinces at the time of Hyder Ali's occupation in 1761. A Navayet commanded the forces at Bednur in the decisive battle of Mayakonda in 1748, when Madakeri Nayak fell, and Chanda Sahib whose cause he had espoused, was taken prisoner, his son being also slain. Under Hyder Ali there were considerable additions to the Musalman ranks by forcible conversion of captives in war and other means; but the dark and intolerant zeal of Tippu Sultan made the cause of Islam a pretext for the most terrible persecution and degradation with the avowed object of extinguishing every other form of belief.[2]

Internal Structure

Endogamous Groups—Musalmans of Mysore as in other parts of India, are divided into four groups: Sayyid, Shaikh, Mughal, Pathan.

The term *Sayyids*, means 'lord'; is also known as *Pirzada*, 'descendants of a saint' or Mahahaik, 'venerable'. The saints claim descent from Fatima, daughter of the Prophet, and as religious teachers, soldiers and adventurers flocked to India with the Muhammadan armies. They tell a tale that the angel Jabrail or Gabriel had descended from heaven with the divine revelation, held a sheet over Panjtan-i-pak, the five Holy ones, Muhammad, Ali, Fatima, Hassan and Hussain, and exclaimed, 'O Muhammad! The Almighty showers his blessings upon thee, and ordains that thou and the offspring of the four who sit with thee shall henceforth be Sayyids.' It is not possible to say how many of the present Sayyids belong to the true foreign stock, but probably their number is small.[3] Many of them occupy a quasi-religious position as Pirs or spiritual guides in wealthy families, and support themselves on alms and gifts. The men take the title of Sayyid or Mir, that is Amir, 'leader' before their names or Shah or 'prince' after them, while the women add the title Begum or 'lady'.

Shaik, 'venerable leader' is a term which is applied only to those of pure Arab descent, and the name is specially applied to three branches of the Quraish tribe from which the prophet was born.

Mughul—The term Mughul is a form of the name Mongol, the race that invaded India after the campaigns of Chengis Khan. It is now applied to the followers of Babar or those who were attracted to India by his successors. They are generally divided into two groups, Persian and Chagatai, the Turkish tribe to which Babar

[1] Lewis Rice, *Mysore Gazetter*, Vol. I. p. 479.
[2] Lewis Rice, *Mysore Gazetter*, Vol. I. pp. 479-480.
[3] Abdul Wajid, an Islamic scholar says, that it is nowhere used in the sense in which it is used in India.

belonged. Bernier explains that in the time of Aurangzib the name was applied to 'white men, foreigners and Mahomedans'. They prefix to their name the title of Mirza, Amirzada, 'leader-born', and the women use the title of Khanam 'lady'.

Pathan—The name Pathan is a corrupted form of Pashtana or Pakhtana speakers of Pashto, a language current beyond the North-west territories in the Trans-Indus Districts as far south as Dera-Ismail Khan. It is popularly applied to certain tribes on the north-west border-land. It is synonymous with Rohila or Rohela, an inhabitant of the Roh or mountain tracts. It is said that the term has been erroneously applied to the Sultans of Delhi from 1206–1450. At the present time gangs of traders known as Pathan continue the custom which has prevailed from time immemorial of flocking into the Indian plains with their Powindas (Pavinda-nomads) or in caravan when the passes are open.

There are, among the Musalmans, less important groups some of which deserve mention. The term Navayat was supposed to mean 'new comers' but it is more probably derived from Nait,[1] a branch of the Arabian Quraish tribe who are supposed to have been expelled from Iraq or Mesopotamia in the eighth century A.D. and to have migrated to Southern India. Those on the west coast have preserved other purity of blood by avoiding inter-marriages with Indians, and for a time they refused to ally themselves with the highest Musalman families.[1]

Labbai—The term Labbai is said to be a corruption Arabi or Arab, and designates a class of traders, and growers of the betel vine in the Tanjore and Madura districts of the Madras Presidency. They are converted Hindus or Dravidians with some intermixture of Arab blood. They claim a common origin with the Navayat, but the latter affirm that the Labbais are descended from their domestic slaves.[2]

Mappilla—The term Moplah or Mappilla is said to be an honorific title meaning great children. On the west coast they are a hybrid community, the members of which are constantly recruited by the conversion of the slave tribes of Malabar. They have both a Shiah and Sunni branch, and they are notorious for occasional outbreaks of sullen fanaticism in the course of which they have attacked their Hindu neighbours and have dared to encounter British troops.

There are also other Musalman communities—Bhora traders of Guzerat Kwaja or Khoja caste of Bombay, and the Molesalam or the lords of Islam as also a few others who are immigrants and form too small communities in the State for treatment in this monograph.[3]

[1] NAIT: was the son of Nayar-bin-Kanana, and his other son was Malik and fourteenth in descent, from him (Malik) was the Prophet Muhammad.—*Tarikhani-Navayat* by Nawat Azizjang p. 30.

[2] E Thurston, *Castes and Tribes of South India*, Vol. V. p. 272. W. Crook, *Herklot Islam in India*, 9-12. The Quranic injunction is against the formation of sects in Islam.

'And hold fast by the covenant of Allah all together and be not disunited. 3·102.'

'And be not like those who became divided and disagreed after clear arguments had come to them.' 3·104.

[3] The Shias are one of the earliest sects of Islam, and the school was first organized by Imam Ali, son of Musa Rizi, the ninth of the twelve imams at the end of the second century Hejira. The term means partizan, here of Ali, cousin and son-in-law of the prophet, the fourth caliph. It came into existence soon after Abu Baker's succession to the caliphate. The word Rafzi is from Rafizi, followers of Zaid-bin-Āli who wanted to force their leader to revile the first three

Musalmans are divided into two main sects, the Sunni and the Shiah.[1] The former term signifies 'one of the path' (a traditionalist) and the latter a follower, that is to say, of Ali cousin-german of the prophet and husband of his daughter Fatima. The Shias, on the other hand, maintain that Ali was the first legitimate Imam divinely illuminated and preserved (*ma sam*) from sin, and they accordingly reject the first three Khalifas recognized by the Sunnis, Abu Baker, Umar, and Usman'. Hence the Sunnis are called *Charyari*, 'those who follow the four', the *Shias Tiniyari*, 'those who follow the three Khalifas.' Shias are also called *Imamiya*, the Imam being the rightful leader of the faithful, while the Sunnis call them Rafizi or forsakers of the truth. The list of the twelve Shiah Imams begin with Ali and ends with Muhammad Alaskari, the Imam Mahdi, who was for the present withdrawn from the world, but it is believed, that he will appear in the last days. The religious life of the Shiah centres round a body of traditions beliefs and observances which have their source in Ali, Fatima and their sons Hasan and Hussain who with the Prophet make up the venerated Panjtan-i-pak, the five holy ones. Ali is revered as the vicar or even the incarnation of Allah. The difference between these two sects is partly religious and partly social. The Sunni makes pilgrimages to the holy cities Mecca and Medina and the Shiah to Karbala or Mashshadu-l-Husain, the scene of martyrdom about fifty miles south-west of Baghdad and six miles west of the river Euphrates. Shias recognize the Mujtahid or 'learned doctors', the highest order of the Musalman divines, while the Sunnis say, that in the present condition of Islam, they cannot be appointed. Shias observe the Muharam festival, in which only the less strict Sunnis join. Some sects of Shias include among the *Ahlu-l-kitab* or 'men the book', the *Majusi* or Magi worshippers in addition to Jews and Christians. Shias admit the principle of *Taqiya*',[2] 'guarding on self' that is they are justified in minimizing or denying

caliphs, but he refused on the ground that in the idealogy of Islam, there is no place for vindictiveness.

[1] The Shias contend that Ali should have succeeded after the demise of the Prophet. The Shias are not known as Thin yaris, as they do not recognize the three caliphs at all. They are known as Imamias or Ismaashris, as they believe in the sanctity of the twelve Imams. The difference between the Shias and the Sunnis is not doctrinal at all. It is more ritual.

The tradition had been collected long before the difference between the Shias and the Sunnis became pronounced, and no tradition had the force of superceding the Quran's injunctions which no sect in Islam could ignore.

It is not correct to say that the Shias go to Kerbala in preference to going to Mecca. The pilgrimage to Mecca is one of the fundamental institutions of the Muslim faith, and could not be ignored. Going to Medina or Kerbala is optional. But both Shias and Sunnis visit these places as of importance in Islam.

[2] TAQIA—It is a hiding of one's belief to escape persecution, and was recognized on the strength of the verse: Let not the believers take the unbelievers for friends rather than believers, and whoever does this he shall have nothing of the guardianship of Allah, you should guard yourself against them guarding carefully, 3·27; but the later and correct interpretation is that such a course of conduct is not warranted by the verse, and it has been given up. The martyr Hussain did not hide his contempt for Yezid even to escape death.

Mujtahid means a legislator. All the followers of Islam, not only the Shias, recognize the necessity of Mujtahids. Islam prohibited questions relating to details on many points which would require this or that practice to be made obligatory, and much was left to individual will or the circumstances of time and place.

'O ye who believe, do not put questions about things, which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you. Allah pardons this, Allah is forgiving, forbearing, 5·101.

the peculiarities of their religious beliefs in order to avoid persecution. Among the difference in the forms of prayer it may be noted that Shias add to the Azan or bang the call to prayer the word 'Come to the best of works, Come to the best of works', and repeat the last sentence; 'There is no God but Allah' twice instead of once as the Sunnis do. During the Qiyam or standing posture in prayer the Shias keep their hands on either side of the body not on the navel or breast. They usually omit the *Subhan* or blessing, and at the *Takbir-i-ruku* or bending the body, they add, 'and with His praise.' In the creed they add 'Ali is the Prophet of Allah'.

The differences on account of the caliphate were more political than religious. It was more a struggle for political power than one for spiritual superiority. As far as character, piety and erudition went the spiritual headship lay with the Bani Hashan, Ali and his lineal descendant as possible rivals to the throne, and did everything in their power to put them out of the way. Most of the Imams met their death by poison. The Abbasid caliph Mootazad billah must have uttered sigh of relief when he heard of the last Imam Muhamed Abdul Khasim was reported to have miraculously disappeared as he is believed to have done, while it is more probable that he was secretly done away with after the death of Imam Hasan Askari in 200. A. H. Neither differences nor parties in the beginning were so pronounced as they were later on. Muhammed, son of Abubaker fought under the banner of Ali in what is termed as the battle of camels against Ayesha, the wife of the prophet. Ali himself had ordered during the fight that she should not be molested in the fight after the victory gave her every help to reach Medina. Ayesha confessed on her death, but her behaviour after the prophet's death was not such as he could approve, and directed that she should not be buried near the Prophet's tomb, but near her sister's tomb.

The caliphate of Bagdad came to an end at the hands of the barbarian Haliker Khan the Tartar 656. A. H. 1267 A. D. Immamate office of the vicar of the prophet, like Apostleship is general command and authority over the whole world in matters of spiritual and temporal, but it is held as vice-gerent or successor of the prophet.

After the death of the prophet hot dessentions arose among the people about his successor called by various names as vice-gerent Imam, heir or caliph. Some admitted the need of it, but held it was not necessary for God or the prophet to appoint such successor, and accordingly the prophet did not do so, it was because of the people and it was open to them to elect anyone they pleased by mutual consent and council. Besides this at a later stage, other methods of appointment were also held to be valid. A caliph could appoint a successor after him by his will or decree. Victory and subjugation were also recognized to be valid. Whoever got the best of the circumstances, and became a ruler by force, his caliphate was valid. One sect however holds that the caliphate can be valid only by appointment made by God or by (his deputy on earth) the prophet. None has a right and power to elect and appoint a caliph but God or his Prophet. The community has no right in the matter. This sect holding caliphate to be a matter of the prophets decree and

ordination is called the Shias. All other sects who do not hold such ordination necessary are called Sunnis (*Islam in the light of Schism* by Bidhe Hussain 48, 49).

Population and Distribution

At the Census of 1921, the Musalmans of Mysore were distributed over the various districts, as also in the town of Bangalore and Mysore and the Bangalore Military Station as given below:

Districts	Shaikh	Sayyid	Pathan
Bangalore City	7,659	2,634	1,619
Bangalore District	12,076	1,343	10,184
Kolar Gold Fields	3,177	1,181	779
Kolar District	25,826	11,759	7,397
Tumkur District	20,143	5,741	6,015
Mysore City	3,972	1,380	971
Mysore District	18,742	5,464	5,469
Chitaldrug District	18,742	4,939	2,436
Hassan District	11,033	3,132	2,280
Kadur District	9,917	2,195	1,356
Sringeri	103	19	3
Shimoga District	2,283	5,487	4,293
Bangalore Civil and Military Station	15,681	3,573	3,114

The taluks having a population of more than two thousands are given below:

Bangalore District	
Bangalore City	10,587
Clospet (Sub-division)	3,936
Hoskote	6,507
Channapatna	6,229
Kolar District	
Kolar Gold Fields	3,103
Kolar Town	6,926
Srinivaspur	5,134
Chintamani	4,928
Tumkur District	
Kunigal	6,924
Sira	4,624
Mysore District	
Mysore City	12,825
Hunsur	5,803
T. Narsipur	3,852
Seringapatam	4,524
Chitaldrug District	
Harihar (Sub-division)	3,435
Molkamuru	2,509
Davangare	4,729
Hassan District	
Manjarabad	2,417
Belur	2,659
Arsikare	2,885
Kadur District	
Chikmagalur	5,654
Tarikare	3,854
Shimoga District	
Kumsi (Sub-division)	2,474
Shimoga	8,701
Shikarpur	5,372
Civil and Military Station	
Bangalore	22,786

Increase of Population

From the distribution of population given above, it may be seen, that the Musalmans residing in towns form more than a third of the population. The foreign

tribes, Awan, Gujar, Jat, Labbai, Mappilla who are more or less sojourners may be left out in tracing the growth of the indigenous population. The Mughuls 8151 and Pathans 44,689 seem to be the only numerous indigenous tribes probably descended from the Dekhani Musalman adventurers who hailed from Bijapur after the disruption of the Vijayanagar kingdom in the sixteenth century. The Mughal occupation of Sira meant a good deal, and extensive conversions of Tippu Sultan were responsible for the addition of numbers of Musalmans in the eighteenth century. It may also be herein noted that most of the Musalmans of the State are Sunnis. It must also be noted, that in the Bijapur Musalman invasion of Mysore in 1687 under Radhulhakhan and Shaji, the father of famous Sivaji, the Bednur and Benkipur country was thoroughly overrun. By settlement, conquest and conversions, there were considerable number of Musalmans employed in the military and other services of Mysore, Bednur and Chitaldrug, and other provinces at the time of Haider's usurpation in 1761, so much so that Navayat Musalman is said to have commended the forces of Bednur in the decisive battle of Mayakonda (Chitaldrug District) in 1748 against Madikere Naik, the Poligar of Chitaldrug. Further for each decade the rate of increase has been far larger than that of the Hindu population. The rule regarding the rate of increase after a famine corresponds with that of the Hindus. The total increase during forty years since 1881 in the Musalman popoulation in round numbers has been 140 thousand or sixty-nine per cent, considerably larger that the thirty-eight six per cent of the Hindu population. The increase of Islam largely depends upon other causes. In these days direct propaganda is one factor to some extent. Partly it may be attributed to the higher vitality of the Musalman as compared with that of the Hindu. The result of his connection with the more virile races of Central Asia, and of his more nutritious diet which includes meat in some form. But the chief reason seems to be that his social customs are more favourable to a higher birth rate than those of the Hindu. He is generally a town-dweller and he is thus less exposed to the danger of famine than the Hindu peasant. He is subject to fewer restrictions on marriage. Early or infant marriage is less common, and widows are freely allowed to marry. There is thus a larger proportion of wives among the Musalmans than among the Hindus. A large proportion of the Musalmans are converts from the animistic castes or tribes in modern times as in ancient times.

Marriage Prohibitions

Islam in its orthodox type does not permit of the differentiation of its followers into castes. In theory at least, all Musalmans are brethren, and can eat together. Endogamy prevails among certain tribes and castes, particularly in the case of those families who claim Arabic or Persian lineage, there is nothing to prevent intermarriage with strangers. But among the class of Musalman converts from Hinduism, the laws of endogamy and exogamy are still in force, and the rules which prohibit eating and drinking with strangers to the group are observed.

Among the prohibited degrees are the following: cosanguinity, mother, grandmother, sister, niece, aunt; affinity—mother-in-law, step-daughters, grand-

daughter and fosterage, with the wife's sister during the life time of the wife unless she is divorced; of the wife of another until the period of probation (*iddat*) has expired, three months after divorce, four months and ten days after widowhood; with polytheists who do not include Jews and Christians. It is considered desirable that a man should take as his first wife a virgin bride of the same social standing as himself, and preferably of the same division or tribe. As regards subsequent wives there is no restriction whatever. There are no exogamous groups. Marriage of persons very closely related is forbidden. But the marriage of first cousins, whether children of brothers or sisters is considered very desirable, failing which, an alliance is preferred with some family, with which they have already had marriage relations. It is sometimes said that marriage of first cousins is to keep the family free from foreign blood, and to retain in the family the property inherited by the young couple. Marriage is generally settled by dower or settlement (*mahar, sadqua nuhl.*) The latter is not the exchange or consideration given by the man to the woman for entering into the contract; but it is imposed by law on the husband as a token of respect for the woman. Marriage by purchase is not common. Temporary marriages (*mutá, siga nikah-i-muwaaqqat*) are sometimes contracted and they are recognized by Shias, a practice which has done much to demoralize the community. They were forbidden, but afterwards in part sanctiond by the prophet.

In the event of the girl belonging to the family of a friend or acquaintance, intermediaries are not required, the negotiations being conducted by the senior ladies of both families. According to law a boy should be married at puberty, and a girl at twelve. The age limit varies in different parts of India. When the family connections, pedigree, religion and customs are found to correspond, and parties consent to the union, astrologers are consulted to find out whether the union will be happy or otherwise. Omens are also consulted by the perusal of a verse taken at random from the Koran or the works of a poet Hafiz, known as Fal, and Ishtikara or attempts to ascertain the will of the deity by praying for a dream. When the parties are eligible no omens are consulted. It is said a good act needs no Istikara. The father of the youth when a proposal is made by the friends of a girl will write 'to be' or 'not to be' on several bits of paper which he puts under a prayer carpet, and after prayers, he takes one of them, and then a second. If both are favourable the offer will be accepted. In Mysore as in other parts of South India, when the astrologer predicts that the prospects are good, some women of the youth's family visit the girl's house, and say that they are come to eat sweet stew (*mitha pulao*) and sugared rice (*shakar bhat*). If the bride's parents are well disposed, they give a pleasant answer. If not, the matter comes to an end. The women do not settle the business at the first interview. But after a few weeks, if everything goes on well, a date is fixed 'for the distribution of betel standing' (*khare-pan*), 'the sugar bringing' (*shakarana*) or 'the asking' (*mangni*). These three customs are not followed by all. The first is less expensive and followed by the poor. The second is followed by the middle classes, and the last is the most expensive, because valuable presents must be given.

Many observances are included in the betrothal.[1] There is first the ceremony of 'distributing betel standing'. The bridegroom's party go to the bride's house and distribute betel leaves, each receiving one in return. No presents are given, and the women call this ceremony the taking up of the betel *(pan uthana)*. In the 'sugar-bringing' rite the youth sends to the girl certain articles of dress, bangles, perfumes and flowers. The first relation of the girls who meets the party, receives the 'contract betel' *(cal bira)*, and then her friends make the following announcement—A, son of B, is betrothed to C, daughter of D. Declare before the friends whether you do or do not agree to the marriage. He replies that he assents, and the question and answer is repeated three times. Then the prayer of good will is repeated *(niyat khair ka fatiha)*, that is the first chapter of the Koran followed by the hundred and tenth. 'When the help of God and the victory arrive and thou seest men enter the religion of God in troops then utter the praise of thy Lord, for He loveth to turn in mercy.' These rites are performed by the *qazi* or assistant law-officer, the *khatib* or preacher or the *naib-i-qaor*, or assistant law-officer by a Mashaik or reverend man or by a Mulla or Maulvi, doctors of the law. In some cases, the engagement by giving betel is dispensed with, and only the Fatiha is said, he who recites it, naming the couple, and saying 'hereby I betroth you'. The betel and sugar are then divided and the gifts sent by the bridegroom are given to the bride who sits modestly, her head bent to the ground, her eyes closed and her face covered. Then the lady friends of the bridegroom anoint with perfumed oil, tie up her hair with a red string sent by the bridegroom, and adorn her with jewels. An old lady of the family holds up her face to view, when each lady takes a look at her, and gives her a ring or some money, and at the same time drawing her hands over her hand, and crackling her fingers on her own temples so as to take away any ill luck on her own head *(balaen lena tasadduq)*. The rite is known as the 'sugar-eating' *(shakarkhori)*, the betrothal *(nisbat)*, the asking *(mangni)*, the sherbet-drinking *(sharbatkhori)*, and the 'green creeper' *(hari bel)*.

In some places the 'asking' forms a special rite, when presents *(charhauwa, charhawa)* are given to the bride, and when they are accepted, betrothal takes place.

If it is necessary to postpone the wedding after betrothal, the ceremony of 'threshold-treading' (*dahliz khundlana*) is performed.[2] The bridegroom sends cooked food to the bride accompanied with music, and he receives the 'salutation gift' *(salami)*, after which he salutes his mother-in-law. The reason for this custom is that it is not usual for the bridegroom to go to the bride's house or eat there until after consumation of the marriage, but after this rite he becomes a member of the family, and may eat any dish seasoned with salt at the house of his betrothed,

Marriage Ceremonies

Marriage is known as *byah*, *shādi* being the rejoicings accompanying the rite. Marriage celebrations are supposed to begin with reciprocal sending of gifts or

[1] The betrothal is not binding and gives no right. It is only in the nature of an agreement to a further contract. It is only the marriage rite that gives rights and obligations.

[2] This custom is not in vogue. There is no restriction to the bridegroom going to the mother-in-law's house or eating there before marriage.

sachaq, and from that day the pair are called bride and bridegroom, Dulha, Dulhin. The second day is called or *mendhi hennabandi* 'henna day' because both are anointed with the plant *lawsonia alba*. With this is usually combined the rubbing with Haldi or turmeric when the pair sit in state *(manja manjha baithna)*. This rubbing with henna or turmeric seems partly a form of initiation, partly protective and stimulating or fertilizing, and when the condiment used by one of the pair is sent to be used in anointing, the other it is a charm to promote union. It is a common rite among the Hindus from whom it was borrowed by Musalmans. Hence a taboo is attached to these plants. Saffron owing to its colour is connected with fertility. After the turmeric has been rubbed on the bride she is allowed to sit in state in a separate room. This with frankincense is used to perfume her, and the powder makes her skin soft and fragrant. After being anointed the bridegroom also submits to certain taboos.

Each of the pair provides the dress of the other, and the measurement is made by a tailor who attends at their houses or some old lady of the family each of whom receives a gift. The measuring for the foot dress is known as foot service or fees exalting *(panw minnat, panw mez)*.

Before the wedding begins, a mandwa (*pandal*), is put up at each house, and in it six or seven water pots *(kalas ka mat jhol ka ghara)* are placed as is the Hindu rule. These pots are smeared with sandal paste, and they are placed in the shed pointing to the right side of the house. Grain is also scattered probably as a fertility charm. The pots are not filled with water,[1] but with curdled milk (*dahi*) and large cakes, the tops being covered with a red cloth. Four happily married women known as 'ladies of the marriage shed' do the smearing with sandalwood, and when they have put into them a little of perfumed powder, they cover them with a wheaten cake. At both houses food is prepared, and over it *fatiha* is said in the names of the Prophet, the saints and the deceased ancestors, and women of the house who died before their husbands. The food is given to the ladies of rank who are noted for virtue. These are called 'partakers of the dish of the lady Fatima', the model of wifely virtues. It is then distributed among other. When the 'shed of the ladies' is erected, after the *fatiha* has been said, they spread a red cloth on the carpet, tie a red string round with sandalwood, place it on the carpet, tie a red string round the top and handle of a flour stone mill (*chaki*), mark it all with sandalwood, place it on the carpet, when seven happily married women in the shed of the bridegroom, and nine in that of the bride sing, 'the songs of the mill' which is usually sung at weddings. Then the mill is set going, and the perfumed powder (*chiksa*) used at the wedding is ground in it. When this is ready they tie up some of the powder in a corner of each woman, put a little of it in the water pots, and rub the rest on the bride and bridegroom. This powder rite is called 'renown of the mill' (*chakgi nawari namowari*). These are peculiar to women who regard them as of greater importance than the Koran and the Traditions.

[1] This practice is not in vogue in the Mysore Province.

Gifts (*bari sachaq*) consisting of food, articles of dress and ornaments are sent to the bride. They are carried to her house by a party of the bridegroom's friends accompanied by music while the ladies follow the procession in litters. When the presents arrive, they are handed to the friends of the bride. Rich people give a dinner. Some people combine with this the sending of the dowry, 'the rice of chastity' and 'the lifting of oil pots.' In the evening food known as 'coloured gifts' (*rangbari*) is sent by the bride to the bridegroom. These practices are being given up, partly due to economic stringency, but mostly due to enlightenment.

When the invitations have been issued for the procession of the bridegroom, the men are feasted apart, and the ladies in the women's apartments. After dinner the women go to the bride's house and do the rite of 'winnowing the rice of chastity' (*pal ka chawal charhana charqaka*). They put a couple of pounds of raw rice in a red handkerchief, and with a heavy wooden pestle (*musal*) to which a packet of betel leaves is attached, they get the women including the bride to make a pretence of husking it, while they sing the usual songs. After this the rite of the 'oil pot offering' is done at the bridegroom's house.

The bridegroom then goes in procession with his party to the bride's house, where they are well received. Before the bridegroom alights from the horse, the bride's brother gives him hot milk or sherbet, so that his married life may be sweet. A cocoa-nut is dashed on the ground before him, and lemons are cut and thrown over his head to the four points of the compass to scare away evil spirits. In some places, if the hour at which he reaches the house is auspicious, the *nikah* is done at once, otherwise it is postponed to the fourth hour after. The *nikah* is performed as soon as the bridegroom comes. The *qazi* or law officer or his deputy attends, and some of the youth's lady friends are brought in litters. The *qazi* appoints two men of full age as witnesses (*wakil*) on the part of the bridegroom, and orders them to go to the bride's friends, and ask them to give orders for the *nikah*, and to state the amount of the *mahr* or marriage settlement required. When these men have given their message a *wakil* or agent returns with them to negotiate on the part of the bride's relation. According to the Law, the *mahr* or settlement consists of two parts: *muajal* 'prompt' demandable on entering into the contract; *muwajal* 'deferred' payable on dissolution of the contract. The former is not usually paid at marriage, but it is a guarantee of the good conduct of the bridegroom, as he must pay it in the case of divorce due to his fault. At this time also it is settled whether the presents of jewellery made before his marriage are to be the property of husband or wife in the event of separation or divorce.

When the amount of settlement is fixed the *qazi* informs the bridegroom, and asks whether he accepts the terms. When he agrees the *qazi* having taken the veils (*miqna sihara*) from his face, up to which time they must be worn, makes him gurgle his throat three times with water, and seating him with his face towards Qibla or Mecca makes him repeat first the deprecation (*astaghfarulla*); 'I ask forgiveness of God' secondly, the four quls, i.e., the four chapters of the Koran beginning with the word; say (109, 112, 113, 114) which have nothing to say to marriage, but seem to be selected only on account of their brevity; the five clauses of the *kalmia* or

creed, the articles of belief (*silat-i-iman*) belief in God, in His angels, in the scriptures, in the Prophet, in the resurrection and day of judgment in the absolute decree and predestination of good aud evil and 'the prayer of praise' (*dua-i-quant*). If he be illiterate they are explained to him in Hindustani. Then having made him repeat the marriage contract (*nikah-ka-sigha-aqd-i-nikah*) in Arabic, and having explained its meaning, he desires the *wakil* of the bride and bridegroom to join hands together, and directs the former to say to the latter, so and so's daughter, so and so by the agency of her representative and the testimony of two witnesses, has in her marriage with you had such a settlement made upon her.[1] Do you consent to it? The bridegroom replies, 'With my whole heart and soul to my marriage with this lady, as well as to the already-made settlement made upon her, I do consent, consent, consent.' During the performance of the *nikah* a tray is placed before the *qazi* containing sugar-candy, dried dates, almond and betel.

In some places a couple of pounds of raw rice and sandalwood paste are put in a cup with a necklace of two strings of black beads (*pot ka lachha*) in it, and in the tray is laid the *qazi's* fee two and a half rupees with clothes and other gifts.

After the *nikah* the *qazi* offers up a prayer on behalf of the bride and bridegroom. 'Oh great God grant that mutual love may reign between the couple, as between Adam and Hawwa or Eve, Ebrahim or Abraham and Sara, between Yuseph or Joseph and Zulaikha wife of Potiphar, Moses and Zafura or Zipporah.' He then takes the contents of the tray, and handing the sugar-candy and beads to the bridegroom's mother or some other lady, he tells her to take them to the bride, and inform her that from this day, she must consider herself married to so and so, son of so and so, that such and such a jointure has been settled upon her, that she is to wear the necklace as a sign of wedlock, and eat the sugar-candy as an emblem of the sweets of married life. On hearing this the bride weeps or is supposed to weep. The black bead necklace is tied by the females. In the men's room the bridegroom falls upon the necks of his friends, kisses their hands, and receives congratulations. Even were he a slave on this occasion, he would be allowed to embrace the men present. On the departure of the *qazi* the musicians strike up a loud discordant peal in order to scare evil spirits and the friends of the bridegroom are treated to a feast. The bridegroom along with his blood and marriage relations enters the room, a red cloth being spread on the floor for him to walk on, and a red cloth canopy is held over their heads as they walk in. They are also treated to a sumptuous feast, after which betel nuts, flowers, and rose water are handed round, and the guests take their leave, only the near relations remaining with the bridegroom. According to the Koran and Traditions marriage depends upon three facts: the ascent of the parties, the evidence of the witnesses, the marriage settlement. If any of these are wanting, the marriage is void. Men of wealth pay usually the whole or one-third of the settlement at the time of marriage, the poor by instalments. Before the bridegroom leaves the men's room, and enters that of the woman, her friends adorn the bride to receive her husband. This is the 'displaying' of the bride. In Mysore as in other

[1] This portion is not adhered to generally when the parties are educated.

parts of the Madras Presidency, after the *nikah* is over the bride's veil *sihara* is sent from the bridegroom's house to that of the bride with a procession of women and music. These women are treated to a feast. At the displaying of the bride her relations attend on her. In the afternoon the tire-women (*mashshata*) fastens the veil on the bride's head, brings her in, and seats her on a bed. The bridegroom is made to seat opposite to her with a red screen hung between the pair. The tire-woman holding a piece of red string puts it with some raw rice in the bride's hand and helps her to throw it over the curtain on her husband's head. The bridegroom's sister ties a ring to the end of the thread, and putting it with some rice in her brother's hand makes him throw over the curtain on the bride's head. The ring is thrown three times backwards and forwards, a marriage song (*hajaluha*) being sung all the time, and then the tire-woman tells the husband to remove the curtain. The pair sit on the bed side by side, while the tire-woman makes jokes. When the sister or mother of the bridegroom asks her to show his wife's face to him she says; the bride eclipses the moon in beauty. Were I to allow him to have a single glance, the poor fellow would go mad. In Mysore as in other parts of the Madras Presidency, the bride's brother calls the husband to the bride's room about dawn. No woman unveils except near relations.

When the husband goes away with his wife, he rides, as he did when he came to fetch her, and she is seated in a litter (*miyana*). At the door he lifts her out and carries her inside in his arms, so that she may not touch the threshold. Here his sister meets him and demands him that she shall have the first daughter born as the wife of her son, to which he replies that she may have the first daughter of his bond-maid or of his cat. After a little opposition he promises to give his daughter. A fowl or sheep is sacrificed in the name of the couple, and the meat is given to the poor. After the bride washes her husband's feet in sandalwood and water, and he does the same for her. Then they retire to the nuptial chamber. The best time for entering it is said to be between midnight and dawn.

On the third or the fourth day after the wedding, the marriage bracelet is untied (*kangan kholna*), the rite on the third day being called *bahora*, on the fourth *chauthi* in Mysore. The bracelet consists of a few pearls, some grains of raw rice, flowers and a quarter rupee piece tied up in red cloth and fastened by a red thread to the right of the bride and bridegroom on the night of the procession. On this occasion the relatives and others are invited and treated to a feast.

The rite of 'resumption of the use of the hands' (*hath bartana*) takes place three or four days after the removal of the marriage bracelet. Sometimes it is deferred to the *jumagi*, the fifth or the last day of the honeymoon, and until this is done, the pair are not allowed to do any work. On the day appointed the pair with all their relatives and friends are invited by sending round cardamom seeds or in some other way already described. The bride's relatives bring with them to the husband's house food, betel, flowers, a handkerchief and a ring. As a matter of form, they make the pair cook a couple of butter cakes (*pari*), and afterwards do some light work, such as lifting a pot of water, swinging a net (*chinka*) in which food is kept out of the reach of cats or rats, stirring the stew with a skimmer and unlocking

a trunk in which they put some rupees. Before cake making the husband is obliged to unwind a thread twisted round some of the cakes. If he is sharp, he does it quickly and easily, but if he delays, his brother-in-law or his sister-in-law pelts him. After this the pair are made to break some flour balls, some of which they eat out of each other's hands, and give the rest to the ladies present. A feast follows at which the friends of the bridegroom give dresses to the bride's father, mother and sister. Feasts are given on *jumaji* or five Fridays of the honeymoon, on the first at the bride's house on the three following there or at the house of some near relative, on the fifth at the husband's house. Much is thought of these Fridays dinners, and if they are not given, a man seldom visits his father-in-law. At her parent's house she wears a veil (*ghanghat*) in the presence of the males of the family. For two or three years she must not address her husband in the presence of the house elders.

According to the precepts of the Prophet, on whom be peace :—Musalmans are allowed by the Koran and a tradition to have four wives. 'One quarrels with you, two are sure to involve you in their quarrels; when you have three factions are formed against her, you love best; but four find society and occupation among themselves leaving the husband in peace.' Wives there be four; there is bed-fellow, mukheap, gadabout and queen of women. The more is the pity that the last is one in a hundred. Most men have only one wife, a few two or three, scarcely any four. In practice except among wealthy Musalmans, a second wife is very rarely taken, unless the first is barren or suffers from incurable disease.

Pregnancy Rites

Among the Musalmans as among the Hindus the craving for a male heir is very intense. A daughter is a little more than a gift to a neighbour, and is therefore less preferred. Barrenness in a woman is believed to be due to spirit possession. Exorcists often give their applicants cardamoms or cloves or pieces of candied sugar on which some mystic and powerful names of God are blown, and they are supposed to possess the virtue of casting out the spirit of barrenness. Such ignorance is not common. Others direct strands of thread to be worn round the abdomen or the neck. Others again trace some name or charm of words over the womb of the woman or the loins of the man. Some dead saints have a reputation as child givers. The tomb of Shaik Salim Chishti at Fatipur Sikri, by whose intercession Akbar believed that he had been blessed with a son, is even at the present day visited by Hindu and Musalman women who tie threads or rags on the lovely screen which surrounds it. A tree in the enclosure of the saint Shaik Alam at Ahmadabad yields a peculiar acorn-like fruit which is much valued by childless woman. If the birth of the child follows, the eating of the fruit, the man or woman who used it, should for a term of years, at every anniversary of the death of the saint come and water the roots with milk; Other approved methods are: to give the woman a charm or magic diagram which is either washed in rose water and drunk or worn round the neck; to bathe in water drawn from seven wells on the night of the Devali or Hindu feast of lights when spirits are abroad; to scare the evil spirit which besets the woman by abusing here to castigate her by a charmed chain.

When a conception is announced, the expectant mother is subjected to various taboos, to avoid the attacks of evil spirits. All her cravings for food must be indulged, such as that for eating earth which is supposed to check vomiting. If such things are denied to her, the result will be a miscarriage. Depavali or Hindu feast of lights is a specially dangerous time when spirits are abroad. She must not enter a shed used at marriage or other festivities; she must not be present at death or other family rites. She, her husband and her relatives must not take any food during an eclipse, because they are supposed to be attacking the sun or moon. During an eclipse the friends should pray and read the Koran, lay grain on a bed and give it to friends. During pregnancy the woman should not wear the new clothes or ornaments, use eye collyrium, stain her hands or feet with henna or colour her teeth, because such things attract the evil eye. These beliefs do not exist among the educated.

Before the announcement of the first pregnancy, the woman's lap and that of her husband are filled with fruits of various kinds, and her mother sends clothes and the friends are feasted. The *satmasa*, *Satwansa*, the rite in the seventh month is the most important. The woman is invited by her parents who give her new clothes, perfume her with rose water and sandalwood, invite a few friends to a party, sit up with her all night, and scare evil spirits by music and festivity. They press a little of her milk on a yellow cloth, and if a white stain is left, they expect a girl, if it leaves a yellow mark, a boy. At the *namsa* or ninth month the friends assemble, and the woman is allowed to wear new clothes and jewellery which up to the time she has discarded. Food is cooked in little pots, over which the *fathiha* or the first chapter of the Koran is read in the name of Fatima, daughter of the prophet, and the food is given to some woman who are selected on account of their virtue. Vigil is kept with rejoicings.

Customs connected with Child-birth

It is a general custom that the first child should be born in the house of the mother's parents. A separate room is set apart, and fire is kept burning in it to defend the mother and child from the jin and evil eye. As among Hindus charms are used to aid delivery. A line of boys fetch water from a well, and the speed with which the vessel is passed from hand to hand helps the delivery or a lump of clay from potter's wheel, which has acquired the quality of smoothness is mixed with water and given to her to drink. A square rupee of Akbar which bears the emperor's name with that of the four companions of the Prophet is dipped in water which is given her. In the act of delivery she lies on a quilt spread on the ground with her head north and her feet south, for in the event of her death in childbirth this is the position in which the Musalmans are buried with the face towards Mecca Or she squats on the ground holding a bed with, while the midwife rubs her back and presses a broom against her abdomen. In cases of protracted labour, alms are given to the poor, prayers are said, an amulet is hung on the thigh of the patient, water in which the beard of some holy men has been dipped is administered to her,

a charmed potsherd is laid on the abdomen. Generally a doctor is now sent for, and faith in all these is declining.

Immediately after delivery she is made to swallow, a small copper coin or a bit of copper to help to expel the placenta. The midwife calls for a piece of sharpened silver, which she claims as her perquisit after she has severed the cord with it. She then puts the cord into a pot with a copper coin and betel leaf, and buries it in a corner of the room or in a cool place where the water pots are kept, so that the cool damp may cause it grow and so benefit the child. If the knife is used to cut the cord it must not be put to any other purpose, but it is left near the patient till the fortieth day, when *kajal* or lamp-black is collected on it and applied to the eyes of the child. As soon as the placenta is removed they give the woman some *asafoetida* to prevent her from catching cold. A handkerchief is tied on her head, a roller is bound round her abdomen, and she is laid on a bed or on a sheet spread on the ground in a warm room which in rich families is enclosed with curtains, while beside the bed or laid a lemon, leaves of the *nim* tree (*melia azadirachta*,) a *katar* or dark knife or other weapon to keep off the devils. They then give her a packet of betel leaves with some myrrh (*bol*) to chew.[1] In some cases a drink is given to the mother for forty days. It is boiled water in which a red hot horse shoe or other piece of iron is slaked. In some places she gets nothing to eat or drink for the first three days. Some give *achhwani* or *achwani*, a candle so called because it is made of dry ginger (*sonth*) boiled with soft sugar and butter. After she is allowed rice seasoned with black pepper. By the tenth or twelfth day she resumes her ordinary diet. Soon after birth the midwife gives the baby *ghutti* (a gulp or draught), a cleansing medicine made of aloes, spices, borax, or honey water. Whenever the child is bathed or taken out of the house, the knife used to cut the chord is taken with it as protective, and when the child is brought back the knife is replaced beside the mother, and it is used on the *chilla* or fortieth day in sacrificing a sheep or a cock. In some families the mother does not comb the hair for forty days after delivery, but wears a handkerchief on her head.

Adultery and Divorce

Ila signifies an oath that one shall not go in to one's wife. In the days of ignorance the Arabs used to take such oaths frequently, and as the period of suspension was not limited, the wife was compelled sometimes to pass her whole life in bondage, having neither the position of a wife nor that of a divorced woman free to marry elsewhere. The law of the Quran declares that if the husband does not reassert conjugal relations within four months the wife shall be divorced (Rz).

By going back is meant the re-establishing of conjugal relations (Rz).

Talaq is an infinitive noun from *Talaqat*, said of a woman, meaning she was left free to go her way or became separated from her husband (*Ta-ll*), and signifies the dissolving of the marriage tie (*ta-ll*). The subject of divorce, which is introduced here, is dealt with in this and the following two sections, and further on in the 4th and 65th chapters. It may be noted that the words in which the subject is introduced

[1] *No such practice now exists; midwives are trained to modern methods.*

give a warning against resorting to this measure except under exceptional circumstances. At the conclusion of the previous verse we are told that if the husband reasserts conjugal relations after temporary separation he is forgiven, for Allah is Forgiving, Merciful. But if he is determined to divorce, then if he is guilty of an excess against the wife, he will be punished, because the epithets *hearing* and *knowing* are only mentioned when the act is either disapproved or highly approved, i.e., when either punishment or a reward is to be given. As reward in such a case is quite out of the question, it is clear that the words contain a warning in case injustice should be done in divorcing.

Divorce is one of the institutions of Islam regarding which much misconception prevails, so much so that even the Islamic Law, as administered in the British Courts in India, is not free from these misconceptions. The chief features of the Islamic law of divorce, as dealt with in the Holy Quran, will be noticed under the particular verses dealing with them. Here I may state that the Islamic law has many points of advantage as compared with both the Jewish and Christian laws as formulated in Deuteronomy and Matthew. The chief feature of improvement is that the wife can claim a divorce according to the Islamic law, neither Moses nor Christ, conferring that right on the woman, though it is to be regretted that this very feature is the one that is not recognized in India. Another feature of the Islamic law of divorce is that it is elastic and does not strictly limit the cause of divorce. In fact, if the civilized nations of Europe and America, who own the same religion, are at the same stage of advancement and have an affinity of feeling on most social and moral questions, cannot agree as to the causes of divorce, how could a universal religion like Islam, which was meant for all ages and all countries, for people in the lowest grade of civilization as well as those at the top, limit those causes which must vary with the varying conditions of humanity and society ?

It may also be added here that, though divorce is allowed by Islam if sufficient cause exists, yet the right is to be exercised under exceptional circumstances. The Quran itself approves of the Holy Prophet insisting on Zaid not divorcing his wife, notwithstanding a dissention of a sufficiently long standing (33, 37). And the Holy Prophet's memorable words, *of all the things which have been permitted to men divorce is the most hated by Allah* (A.D.), will always act as a strong check on any loose interpretation of the words of the Holy Quran. There are cases on record in which he actually pronounced divorce to be illegal (Bkh).

The period of waiting, or *iddat*, forms the first condition in the Islamic law of divorce. But for cases in which marriage is not consummated no period of waiting is necessary. (33–49).

The period of waiting is really a period of temporary separation, during which conjugal relations may be re-established. This period of temporary separation serves as a check upon divorce, and it is the second point mentioned by the Holy Quran in connection with the law of divorce. If there is any love in the union its pangs would assert themselves during the period of temporary separation, bringing about a reconciliation, and the differences would sink into insignificance. This is the best safeguard against a misuse of divorce, for in this way only such unions

would be ended by divorce as really deserve to be ended being devoid of the faintest spark of love. A conjugal union without love is body without a soul, and the sooner it is ended the better. Thus, while the Islamic law of divorce makes it possible for love to assert itself, it requires the dissolution of the marriage tie when it is proved that mutual love is not possible.

The rights of women against their husbands are here stated to be similar to those which the husbands have against their wives. The statement must, no doubt, have caused a stir in a society which never recognized any rights for women. The change in this respect war really a revolutionizing one, for the Arabs hitherto regarded women as mere chattels, and now the women were given a position equal in all respects to that of men, for they were declared to have rights similar to those which were exercised against them. This declaration brought about a revolution not only in Arabia but in the whole world, for the equality of the rights of women with those of men was never previously recognized among the most civilized nations. Woman could no longer be discarded at the will of her 'lord', but she could either claim equality as a wife or demand divorce.

The statement that 'men are a degree above them' does not nullify the rights asserted in the previous passage but refers to quite a different aspect of the question which is made clear in 4 : 34 (see 568).

The third rule regarding divorce is that the revocable divorce of the previous verse can be pronounced only twice. In the days of ignorance a man used to divorce his wife and take her back within a prescribed time, even though he might do this a thousand times (Rz). Islam reformed this practice by allowing a revocable divorce twice, so that the period of waiting in each of these two cases might serve as a period of temporary separation during which conjugal relations could be re-established.

The fourth point is that the husband must make his choice after the second divorce either to retain her permanently or to bring about a final separation. The object of a true marriage union is indicated in the simple words *keep them in good fellowship*. Where the union is characterized by quarrels and dissensions instead of good fellowship, and two experiences of a temporary separation show that there is no real love in the union and good fellowship is entirely absent, the only remedy that remains is to let the woman *go with kindness*. An earnest endeavour has been made, and has shown that the illuminating spark of love is not there, therefore the marriage union must be looked upon as a failure, and it is both in the interests of the husband and the wife and in the interests of society itself that such a union should be brought to a termination, so that the parties may seek a fresh union. But even in taking this final step the woman must be treated kindly.

The full payment of the dowry to the woman is the fifth rule relating to the Islamic law of divorce, and it serves as a very strong check upon the husband in resorting to unnecessary divorce. The dowry is usually sufficiently large to make divorce a step which can only be adopted as a last measure.

This is the sixth rule with regard to divorce, and it gives the wife a right to claim a divorce. Among the religions of the world it is one of the distinguishing

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characteristics of Islam that it gives the wife the same right to claim a divorce as it gives the husband to pronounce one, if she is willing to forego the whole or part of her dowry. The case of Jameelah, wife of Sabit bin Qais, is one that is reported in numerous reports of the highest authority. Here it is the wife who was dissatisfied with the marriage. There was not even a quarrel, as she plainly stated in her complaint to the Holy Prophet 'I do not find any fault with him on account of his morals (i.e. his treatment) or his religion'. She only hated him. And the Holy Prophet had her divorced on condition that she returned to her husband the garden which he had made over to her as her dowry (Bkh). It is even said that the husband's love for the wife was as intense as her hatred for him (Rz). If, then, a woman could claim a divorce for no reason other than the unsuitableness of the match, she had certainly the right to claim one if there was ill-treatment on the part of the husband or any other satisfactory reason, and among the early Muslims it was an established right. Even now it is a right which is maintained in many Muslim countries. Technically such a divorce is called *khula.*

It will be noted that though this verse forms the basis of the law relating to *khula*, the words indicate an unwillingness on the part of both spouses to continue the marriage relation: 'Unless both fear that they cannot keep within the limits of Allah, which is explained as meaning their inability to perform towards each other their marital obligations and to maintain good fellowship (Bkh). The reason for this, apparently, is that the passage follows one requiring a permanence of relationship that can no more be broken when the husband has adopted this choice after a second divorce, so that the relation can only be broken if the wife finds it unbearable. Another reason seems to be that the woman is usually the last to be willing to break up the marriage relationship.

The words *if you fear* evidently refer to the properly constituted authorities (Rz), and this brings us to the seventh point with regard to the law of divorce, viz., that the authorities can interfere in the matter, and cases are actually on record in which a wrong done by an unjust divorce was mended by the authorities.

The words refer to the 'putting off with kindness' of the previous verse and hence by divorce here is meant the irrevocable divorce pronounced a third time, i.e. after there has been a divorce and a restitution of conjugal rights twice.

After the irrevocable divorce is pronounced the husband cannot remarry the divorced wife until she has been married elsewhere and divorced, and this is the eighth point with regard to the rules of divorce. The verse abolishes the immoral custom of *halalah*, or temporary marriage gone through with no other object than that of legalizing the divorced wife for the first husband, a custom prevalent in the days of ignorance, but abolished by the Holy Prophet, according to a report which speaks of his having cursed those who indulge in the evil practice (*imj-msh*). There must be genuine marriage and a genuine divorce.

This restriction makes the third pronouncement of divorce very cautious and in fact very rare and thus acts as another check against frequent divorce. Muir's remarks as to the hardship which this rule involves not only for 'the innocent wife' but also for the 'innocent children' for 'however desirous the husband may be of

undoing the wrong, the decision cannot be recalled,' are totally unjustified, for the irrevocable divorce cannot be pronounced until a temporary separation has taken place twice and the experiences of both have shown that the marriage relationship cannot be continued. It should also be noted that the irrevocable divorce cannot be pronounced all at once. The special checks on divorce have already been mentioned and it may be added here that the third or the irrevocable divorce would be very rare if the rules relating to divorce as given in the Holy Quran were observed. Cases are on record in which long years elapsed between the pronouncement of the first and the second divorce. For instance, the case of *Rukana* may be noted who first divorced his wife in the time of the Holy Prophet, then remarried her then divorced her a second time in the time of *Umar*, the second *Caliph* and finally in the time of *Usman* the third *Caliph* (*A. D. Imj. Tr. Dr. Msh*).

Hence if the husband is proved to give injury to the wife, he cannot retain her, and she can claim a divorce. Injury to the wife may be of a general nature or one given with the object of compelling her to remit the whole or part of her dowry to obtain a divorce. This practice was resorted to by the pre-Islamite Arabs, and the words are meant to abolish the evil (Rz). It is for the Judge to see that the husband is not taking undue advantage of his position. On the other hand, the husband is enjoined to show liberality to the divorced wife, and the Judge would no doubt see that the injunctions of the Holy Book are observed.

These words show that divorce is a very serious matter, and the injunctions given in this respect are not to be treated lightly.

This is the ninth point in the rules of divorce. It has already been stated that the conjugal relations can be reestablished within the period of waiting. Here it is stated that if the period of waiting has elapsed, even then the former husband can remarry the divorced wife, on the first two occasions when the divorce is pronounced. The case of the sisters of Ma'qil bin Yasar is well known on this point. Being divorced by her husband and the period of waiting having elapsed, the two were again willing to remarry but Ma'qil objected, and the marriage was performed when the verse was revealed (Bkh).

The verse also legalizes the remarriage of divorced women in general and the words 'their husbands' would in this case signify 'their prospective husbands'.

By mothers here are meant in particular, as the context shows, women who have been divorced having children to suckle (Rz).

In the case the father dies before the child is weaned, the heir is bound to pay the expenses.

The period of waiting in the case of a widow is four months and then days but in case a divorced woman or a widow is with child, the period of waiting is extended to the time of delivery (see 65 : 4).

The meaning is that the widow may look out for a husband and remarry.

(The references are to Maulvi Md. Ali's *The Holy Quran*. Notes 291 to 310).

CALCUTTA L. K. ANANTAKRISHNA IYER

Goldsmith

II

(1)

Goldsmith was never an impressive or dignified figure. His face, which had been badly scarred by small-pox when he was eight years old, was not handsome; and though to his friends it revealed a wealth of kindness and good-humour, his enemies saw nothing in it that was not ridiculous. He was accustomed to being twitted on his homeliness from his earliest years. When he was a lad he was once performing a horn-pipe (he was always passionately fond of music and dancing), and the fiddler jeered at his short and ungainly figure, calling him 'Aesop'. Oliver thought for a moment, and then replied,

'Heralds! proclaim aloud! all saying
"See *Aesop* dancing, and his *Monkey* playing!"'

He knew how unprepossessing he was, and was always sensitive about it; except with old friends, he was never at ease in society. When he was a medical student in Edinburgh he wrote in a letter: 'An ugly and a poor man is society only for himself, and such society the world lets him enjoy in great abundance.'

And he was the sort of man to whom accidents are always happening, as much so as any clown in a circus. He was continually doing the wrong thing. As a school boy (June 1744), he was riding back to school after his last holidays with more money than usual in his pocket. He dallied by the way, and night found him still far from school, in the town of Ardagh. Acting the part of a rich man, he asked to be directed to the best inn the place afforded. Unfortunately the man he asked was one Cornelius Kelly, the town wag, and Kelly directed him to Squire Featherstone's private house. He rode up, strode in, and ordered a good supper and a bottle of wine, generously inviting his host's family to sit with him at table; he demanded the best bed in the house, and gave particular instructions about breakfast. Mr. Featherstone saw his mistake, and humoured the lad; and it was only after breakfast, when he asked for the bill, that Goldsmith learnt the truth. The incident stood Goldsmith in good stead, for nearly thirty years later it became the main idea of 'She stoops to conquer.'

When he came to Edinburgh to study medicine, he chose his lodgings and moved in his luggage, and then went out to see the sights of the town; and when he wanted to return he found that he had forgotten even the name of the street where the lodgings were. By chance he met the porter who had carried his luggage, and the porter remembered.

Towards the end of his life (1771), he was staying in Bath with the only nobleman with whom he was on terms of familiarity, Lord Clare. (Clare was known to the caricaturists of the time as 'Squire Gawkey', and this perhaps indi-

cates why he and Goldsmith should have got on so well together.) Clare had a house on one of the Parades. The Duke and Duchess of Northumberland had one of the neighbouring houses; and one morning Goldsmith walked in, as they were sitting down at breakfast, and without looking at any one threw himself into a sofa. He thought he was in Clare's house, and he continued in his absent-mindedness till the Duchess, who knew him by sight, asked him whether he would not stay to breakfast. He awoke with a start, and stammering incoherent apologies bolted for the door. But Percy, who tells this story, adds that they did not let him go till he had promised to return to dinner.

Goldsmith's carelessness and stupidity, together with an inexhaustible fund of benevolence, made him singularly improvident. He was not very good at making money, but he was exceedingly good at spending it. He had singularly little conscience in money matters. If he wanted money for any purpose, and had none of his own he would borrow from any one who happened to be at hand; then he forgot all about it. With no desire to cheat anyone, he never dreamt of repaying debts; though it may be added, that he never dreamt of asking back money he had lent When he spoke of his travels, he said cheerfully and carelessly that when he returned to England 'there was hardly a country in Europe where he was not a debtor'. He who had been accustomed to live sparely, received in the last six years of his life at least £ 3000; yet when he died, according to Reynolds, he was owing upwards of £ 2000. 'Was ever poet so trusted before?' asked Johnson. This was when Johnson, living very comfortably, could hardly contrive to spend as much as half of his pension of £ 300 on himself.

Goldsmith, far from being ashamed of his improvidence, was rather pleased by it. He thought it a good joke, and called it 'disinterestedness'.

(2)

In Boswell's eyes—which unhappily were not quite free from prejudice—Goldsmith's 'person was short, his countenance coarse and vulgar, his deportment that of a scholar awkwardly affecting the easy gentleman'. He had money seldom, and prudence never. His irregular, poverty-stricken, wandering youth did not help him to become a commonplace or respectable member of society. He had never learnt to live by rule; he had passed most of his time either in very unconventional society or in his own. When he came to London, at the age of 27, he lived for years in loneliness, distress, and actual want. Then he rose, pretty suddenly, into the uppermost ranks of literary society. In 1761, he met Johnson, and two years later, on Johnson's recommendation, he became one of the original members of the Club which confined its membership to the choicest wits in London; and he lived constantly among these wits for the remaining eleven years of his life.

Society then (as perhaps always) was a little snobbish, conventional, and censorious; and it is no wonder if 'an ugly and a poor man' with strange ways, who had till recently been living in garrets and mixing with the beggars of Axe-lane, was met with some contempt and ridicule. The self-possessed gentlemen of the day saw that his habits were different from their own, and everyone has a tendency to dis-

like people who are different. Johnson, it is true, had been poor and was eccentric; but he was a person whom no one could despise and very few dared to ridicule. Goldsmith was not good at protecting himself; he was sensitive, and showed it. And therefore, among all the notabilities of the time, Johnson and Reynolds seem to be the only ones who were able to see Goldsmith beneath the surface and estimate him at his true worth. Even Burke, his fellow-countryman, if certain gossipy stories are true, used to make fun of him rather heartlessly.

The age was gossipy, or, in Johnson's word, 'clubable'; and therefore the Goldsmith of those last years is well known to us. The most familiar impression of him, by far, is the impression given by Boswell. Now Boswell was a peculiarly faithful recorder, but of course he could record only what he had seen himself; and he was ill-fitted in many ways to see Goldsmith as Goldsmith really was. For one thing, Boswell was jealous: Goldsmith was an older friend of the young man's hero (Boswell was only 34 years old when Goldsmith died), and plainly far dearer: and he was not above exulting in his closer intimacy with the Great Cham. The jealousy was aggravated by fear lest Goldsmith should become Johnson's biographer-in-chief. And again, Boswell was incapable of understanding Goldsmith's Irish love of nonsense, and was therefore hostile and suspicious. It is probably not too much to say that Boswell's lack of understanding and sympathy, wherever Goldsmith appears, is the greatest fault in his book.

There were many who misunderstood Goldsmith, as Boswell did; and it must be admitted that anyone who wanted to laugh at him could easily find good reason for doing as he wanted. And Goldsmith unhappily was very sensitive to ridicule. It wounded both his affection and his vanity; for Goldsmith was vain. His vanity was open and childlike. He reveals it, in his artless way, in one of the most charming passages in 'The Deserted Village':

> ' In all my wanderings round this world of care,
> In all my griefs—and God has given my share—
> . . . I still had hopes, for pride attends us still,
> Amidst the swains to show my book-learned skill . . '.

He liked, as children do, to attract attention and to feel that he was being admired. 'Sir Joshua Reynolds mentioned to me' says Boswell, 'that he frequently heard Goldsmith talk warmly of the pleasure of being liked'.

This affection was in itself wholly natural and very attractive. But the literary society of London, where he was constantly made to feel an intruder, distorted it. It became an unreasoning instinct to thrust himself forward and insist on people taking notice of him. It showed itself for instance in comically magnificent dress. His clothes were showy and ostentatious. The materials were satin or velvet, the colours as glaring as possible. His tailor's bill was probably the highest of his personal expenses. And when he had put on a new suit of finery he would strut about entirely pleased with the belief that everyone was looking at him and admiring him. At a dinner given by Boswell, when one of the guests was late,

> Goldsmith, to divert the tedious minutes, strutted about, bragging of his dress, and I believe was seriously vain of it, for his mind was wonderfully prone to such impressions. . . . 'Let me tell you, (said Goldsmith) when my tailor brought home my bloom-coloured coat, he said, "Sir, I have

a favour to beg of you. When anybody asks you who made your clothes, be pleased to mention John Filby, at the Harrow in Water-lane."' JOHNSON. 'Why, Sir, that was because he knew the strange colour would attract crowds to gaze at it, and thus they might hear of him, and see how well he could make a coat even of so absurd a colour.'

He thrust himself forward in conversation in the same way. In his anxiety to say something brilliant, he blurted out anything that came into his head. And the truth is that he said some very foolish things, from not having the habit of thinking before he spoke; as when he said to Lord Shelburne, the Prime Minister, in connexion with some lampoon, 'I wonder they should call your Lordship *Malagrida*, for Malagrida was a very good man'. But though he knew this, he could not help joining in arguments when he had nothing to say. And when he spoke foolishly, and people laughed at him, he was greatly hurt. Johnson was impatient with such incaution in a sensitive man. 'Goldsmith' he said, 'should not be for ever attempting to shine in conversation: he has not temper for it, he is so much mortified when he fails..... When he contends, if he gets the better, it is a very little addition to a man of his literary reputation: if he does not get the better, he is miserably vexed.' Perhaps Johnson is too hasty in assuming that Goldsmith's motive in his endeavour to shine was a deliberate effort to increase his reputation: I think it was something simpler and more instinctive.

It was partly this mixture of muddle-headed unreadiness and ostentation that made his conversation so often laughable, and so far below what was to be expected from one who wrote so well. In the words of Garrick's famous couplet, 'He wrote like an angel, and talked like poor Poll'. And Johnson said much the same thing: 'No one was more foolish when he had not a pen in his hand, or more wise when he had.'

(3)

Yet Goldsmith's vanity would not have been a handle for abusing him to people capable of appreciating his humour. The long talks in Boswell, in which Johnson and Boswell discuss Goldsmith's 'envy', are singularly beside the point. Goldsmith was a much more complex person than they knew. He was vain, and anxious to shine and even to outshine everyone else, and his vanity drove him into many humiliations. But he knew all this, accepted it, and saw the humour of it, himself: any irritation he felt, when he was thus humiliated, soon gave way to amusement and good-humour. And in company which pleased him, when he was in the vein, he would begin bragging about himself with comical exaggeration. He pretended once, in 'mixed company', to be hurt by a slight from Lord Camden: he really was hurt, that is—no one likes to be overlooked either by lords or commoners—but he knew how foolish it was to be hurt, and so he turned the whole thing into a joke. 'I met him at Lord Clare's house in the country,' he said, 'and he took no more notice of me than if I had been an ordinary man'. Everyone laughed at this, but Johnson proceeded solemnly to defend Goldsmith: 'Nay, Gentlemen,' he said, 'a nobleman ought to have made up to such a man as Goldsmith.' Goldsmith's genuine reverence for Johnson, I expect, did not prevent

him from laughing secretly at this serious defence of what had been uttered in drollery.

Boswell records two excellent nonsensical jokes of Goldsmith's, as instances of envy exciting him to ridiculous excess. In 1770 Goldsmith paid a visit to Paris with a company which included two very handsome young women, the Miss Hornecks. The whole party were standing at a window in their hotel at Lisle, and the beauty of the girls drew a great deal of attention. Goldsmith, pretending to be offended, turned away and said with a ludicrous assumption of grievance, that there were places where he also was admired. Boswell's account of the affair is that Goldsmith 'was seriously angry that more attention was paid to them than to him'. One of the girls themselves used to tell afterwards how shocked she had been to see Boswell's misinterpretation of a playful jest. Two years later Goldsmith and Burke went together to see a performance of puppets or Marionettes. Burke was especially delighted by the lifelike precision with which a military puppet appeared to manage its pike. 'Psha!' said Goldsmith, 'I can do it better myself.' The stupidity of Boswell, in adducing this story as a proof of Goldsmith's envious disposition, is astonishing. The ironical thing is that it was Boswell's envy that made him think Goldsmith envious, and not his lack of humour; for Boswell could record his own follies with a delightful appreciation of their absurdity.

Goldsmith was always talking about himself nonsensically, and I suppose was always being misunderstood. He used to say he 'disputed best when no one was by, and always got the better when he argued alone'. 'When I write anything,' he once complained, 'the public makes a point to know nothing about it.' He would preface one of his artless confessions with the words: 'Now I'll tell you a story of myself which some people laugh at and some do not'.

Where others jested, certainly, but always jested with dignity, Goldsmith was apt to offend the company's sense of decency.

(4)

Another quality in Goldsmith for which he was despised by many of his grand acquaintances was his simplicity and unworldliness. He once gave a guinea to a coachman in mistake for a shilling. Some of Goldsmith's friends heard of this, and the next evening one of them disguised himself as a coachman, came to Goldsmith, pretending to be the man who had profited by the mistake, and returned him a counterfeit guinea, really a gilt shilling. Goldsmith accepted it with profuse thanks and gave him a large tip. Then the joke was revealed—for it was a great joke that Goldsmith should think a poor coachman capable of such honesty.

Sir John Hawkins records that the Earl of Northumberland (afterwards the Duke of the story about Bath) was delighted by 'The Traveller', and when he was going to Ireland as Lord Lieutenant invited Goldsmith to come and see him, and asked whether he could do him any kindness. Goldsmith answered that he had nothing to ask for himself, but that he had a brother in Ireland, a clergyman, who stood in need of help. 'Thus', says Hawkins, scandalized, 'did this idiot in the affairs of the world trifle with his fortunes!' Hawkins would have been still more

indignant if he had known that a few days earlier Goldsmith had had to borrow the sum of fifteen shillings and sixpence.

A story of the same kind, equally honourable to Goldsmith, is told by a reverend Doctor of Divinity called Scott, who was private chaplain to Lord Sandwich and had the task of hiring writers to defend the Government. His story is brief and contemptuous. 'I found him in a miserable set of chambers in the Temple. I told him my authority; I told him that I was empowered to pay most liberally for his exertions; and, would you believe it, he was so absurd as to say, "I can earn as much as will supply my wants without writing for any party; the assistance you offer is therefore unnecessary to me." And so I left him in his garret.'

(5)

Goldsmith's virtues, as well as his undeniable failings, seem to have told against him. His unworldliness, his belief in human nature, his simplicity, his childlike love of fun, were laughed at almost as much as his vanity, clumsiness, and improvidence. He was the butt of the Club to the end, in spite of the defence of Johnson and Reynolds. Someone suggested to Johnson that Goldsmith's poems were unduly admired because people were fond of the poet. 'Nay, Sir,' answered Johnson, 'the partiality of his friends was always *against* him. It was with difficulty we could give him a hearing.' People admitted his literary genius a little grudgingly, because they despised the man. To Hawkins Goldsmith was 'an inspired idiot', and many agreed with Hawkins.

And I think the same attitude is quite common still, even among well-read admirers. Their attitude is a little patronising. His literary excellence is taken as a perfectly natural thing and put on one side, and then the man is judged. He is pronounced very likeable, certainly, but the sentence is passed with some condescension, as if he were like a child to whom the ordinary standards of judgement need not be applied rigorously. There are many who speak of him very much as Boswell did: 'For my part, I like very well to hear honest Goldsmith talk away carelessly.'

In dealing with this kind of criticism, it is not enough to insist that Goldsmith's literary excellence should not be forgotten. Goldsmith was not just a fool who happened to write very agreeably; he was an extraordinarily wise man. All his works, even some of his airiest trifles, show an admirable sense of the relative importance of things, a lofty but generous morality, and a most penetrating knowledge of character. It will be enough to cite one example of his wisdom, which happens to be also a pretty example of dramatic irony. Goldsmith belonged in his last years to a Club which met regularly for dinner; it was not the famous Literary Club, though many people were members of both. Here, as everywhere almost, Goldsmith was an accepted butt: 'his country, dialect, and person' were regular themes of wit. At one meeting someone conceived the notion of writing an imaginary epitaph on Goldsmith, and many others joined in the game. The epitaphs were almost all humorous and uncomplimentary; the only one which is

preserved is Garrick's famous couplet. They were read aloud to Goldsmith. He said nothing at the time; but the following months, which were the last of his life, were partly spent (when he could spare time from his compilations) in writing epitaphs on the epitaph-writers. His 'Retaliation', which was only published after his death, is one of the most brilliant satires in the language. In faultless verse, good-tempered, friendly, and genial, it shows how much better Goldsmith knew his railing acquaintances than they knew him. Without a trace of bitterness or uncharity, he lays bare their characters to the roots. The lines on Burke, written in the bright morning of Burke's career in Parliament, fasten with unerring insight on those very faults of temper and judgement which cast so many shadows on his later years; and the masterly portrait of Garrick must have made Garrick sorry he ever spoke. The various parts of the poem were handed about in manuscript as they were written; and Goldsmith's friends were just learning to respect as well as to like him, when he was taken from them.

Many of the best things in Boswell were said by the man who 'talked like poor Poll'. He said (adapting, if Boswell is right, from Cibber), 'There is no arguing with Johnson; for when his pistol misses fire he knocks you down with the butt end.' And that if Johnson were writing a fable about little fishes, he would make them talk like whales. And it was he who said, 'Burke winds into a subject like a serpent'.

(6)

But one thing that could not be hidden even from the contempt of enemies was Goldsmith's kindliness and benevolence. If he was a great borrower, he was also a great giver. His charity was indiscriminate and doubtless unwise, but there was something very great-hearted about it; for whenever he gave anything he 'gave himself with it'. Most of us are wise and prudent, and can easily make sure we do not give too much; and for the sake of variety it is as well that there should be some who stand in no danger of giving too little.

Goldsmith's giving was limited only by his having. It was noted of him when he was at College in Dublin that he would give his coat to a beggar if he could not give money. Once when he had no money, and I suppose had been reduced to such garments as were indispensable, a woman appealed to him with the usual story; and he rushed up to his room and came back with the blankets off his bed. Next morning a friend knocked at his door, and Goldsmith shouted to him to break it open because he could not get up. He had ripped up the ticking of his mattress and gone to sleep among the straw, and was now caught in it inextricably.

When he was leaving Leyden to tramp through Europe, he borrowed some money from a friend; but as soon as he had the money he saw some expensive flowers which he knew his uncle Contarine would like to have; he bought them up at once, and then found that he had only a guinea left.

Towards the end, when his ill-health and his worries had begun to impair his temper, he sometimes got very angry with his manservant and his laundress; but he always gave such handsome presents afterwards, when his equanimity had come

back to him, that the two of them would almost fight to get in his way on a morning when they saw that he was in an ill humour.

But the prettiest story of his charity, I think, is the one which tells how he was sitting at whist in the house of Sir William Chambers, and suddenly threw down his cards and rushed from the room. He came back a few minutes later, ready to go on with the game. He explained that he had gone out to give something to the woman who was singing for money in the street outside. They had all heard her, but Goldsmith could tell from her voice that the strain on her courage had almost reached the breaking-point.

Goldsmith was always ready to go without a dinner for the sake of any beggar who accosted him; whether the man was a humbug or not, Goldsmith gave;—not to do the man good (Goldsmith never tried to do anyone good, because he felt he was not good enough himself), but because he liked giving.

His easy-going nature, he said himself, was inherited; his family, like the Primroses, were all alike—simple, benevolent, credulous. The Man in Black, who here, as often elsewhere, was Goldsmith himself, said: 'My father loved all the world, and he fancied that all the world loved him. . . . We were perfectly educated in the art of giving away thousands, before we were taught the more necessary qualifications of getting a farthing'. And in his own person he said, 'I had learned from books to be disinterested and generous, before I was taught from experience the necessity of being prudent.'

When Goldsmith died, Johnson wrote a splendid Latin epitaph for the monument in Westminster Abbey: 'Oliver Goldsmith, Poet, Naturalist, Historian; who left almost no branch of literature untouched, and touched nothing without adorning it; who had all power to move us either to tears or laughter, yet used his power gently.' But he wrote a better epitaph in a letter to Bennet Langton written three months after Goldsmith's death: 'He died of a fever, exasperated, as I believe, by the fear of distress. He had raised money and squandered it, by every artifice of acquisition and every folly of expense. But let not his frailties be remembered; he was a very great man.' And the best of all epitaphs on Goldsmith is the account of the multitude of poor and disreputable folk who crowded the stair-case in Brick-court (perhaps disturbing Blackstone, who was writing his 'Commentaries' in the room below, as Goldsmith's festivities had often done before); for they had heard that the only person who was ever kind to them was dead.

J. R. MACPHAIL.

MADRAS.

Daughters of Malwa, IV

Some Religious Observances of Hindu Women in Malwa, C.I.

KARTTIKA

(*October—November. Scorpio*)

Govardhana Pratipada (Govardhana first)

1st Suklapaksha

Dipavali continued

On this day women make an image of the mountain Govardhana, out of cowdung, but they add to the mountain hands, feet, and an enormous trunk. A Brahman is invited for a meal at which all who eat mix all their food together on their plates, which is quite contrary to usual etiquette. It is done in imitation of the way in which villagers mix their food at a feast, and the mixture is called Gopalkala, after Gopal, the cowherd, who was the foster-father of Krishna.

LEGEND

In olden times the people of Gokul in the district of Muttra used to offer thanks to Indra, the god of thunder, at the close of the rainy season. One day the boy Krishna, when herding cows in the forest, persuaded his parents to abandon the worship of Indra, and to worship instead the mountain Govardhana, which gave them all grass for their cows, and springs of water from its heart. Accordingly at the usual time they and the rest of their community went and worshipped the mountain with the offerings heretofore presented to Indra. Seeing this Indra was annoyed and sent a heavy downpour of rain for seven days. The drops were as large as elephant's trunks, the country was flooded and the herdsmen in great distress. They were afraid and asked Krishna to save them. In order to protect them Krishna lifted the mountain on the tip of his smallest finger, and held it as a shelter over them until the rain stopped. Afterwards Indra apologized to Krishna.

The legend marks the transition period of the transference of the devotion of the mass of the people from Indra to Krishna. This is a cattle festival which has become linked with the other Dipavali celebrations. This day is also the chief day of the illumination.

Bhaubija (Brothers' second)

2nd Suklapaksha

A married sister invites her brother to her house early in the morning. When he arrives there, she rubs his body with oil and sesamum ointment, and assists him with his bath. During his bath she waves a lighted lamp (*arati*) around his head. After his bath he is given a meal of choice food. When the meal is finished, and

he puts on the outer cloths which it would not have been proper for him to wear during it, he is asked to sit on a wooden stool facing east. His sister again waves a lighted lamp around his face. (On that occasion the ceremony is called *ovalane*). The brother then gives his sister presents according to his means of cloth, ornaments, or money. Unmarried sisters do in like manner to their brothers at home.

LEGEND

On this day long ago Yama, the Lord of Death, went to visit his sister Yamana (the River Jumna) and being pleased with her hospitality and affection he pronounced this boon, 'Whosoever will have himself washed by his sister on this particular day, will not be troubled by me'.

Bahintisa (Sisters' third)

3rd Suklapaksha

On the day after the brothers have been bathed and feasted by their sisters, they return the compliment. A female relative is called upon to bathe the sister. The sister is then well fed and given presents by the brother. No Brahman is required on either day. This is the conclusion of the Dipavali festivities.

Kushmanda Navami (Gourd ninth)

9th Suklapaksha

A gourd, or more commonly a squash, with some grain and money on a leaf is given by the women to a Brahman.

No explanation of this custom was discovered.

Prabodhin Yekadasi (Enlightenment eleventh)

11th Suklapaksha

This is a general fast for everybody in order to attain enlightenment. Early in the morning the bath is taken, and if there be a temple of Vithoba in the vicinity they visit it, and afterwards eat fruit. If there be no Vithoba they visit any image in any shrine. The household gods are given this special worship only if there are no others to visit. All through the day a fast is kept, and at night all keep awake and pass the time playing either cards or *Chaupat* (a game with wooden pieces of four different colours on a cloth marked with lines). Early on the morning of the eighteenth all bathe again, prepare food as usual, and having eaten it, they try to keep awake through this day also. Mohini is supposed to take away the merit of the sleep. Those who cannot keep awake should put clarified butter (ghee) on the soles of their feet to bribe Mohini to lick it and go away. On this, as on the eleventh of any month, one should not eat egg-plant (brinjal), onions, or cooked rice, nor should one eat more than once in the day.

LEGEND

This legend applies to all elevenths.

In ancient times there lived a king, Rukmangad by name. He had a very devoted wife and a son who was five years old. The king was extremely pious and

he used to observe the Ekadasi fast in full, i.e., he took food only once on the tenth, fasted on the eleventh, and took food only once on the twelve again. (This is a *vrata*, a three-days fast). The king was so particular in observing these fasts that the gods feared for their own safety, because of the power of the king through his sanctity. To offset the king's holiness, the god Indra sent a very beautiful woman named Mohini to entrap the king while he was in the garden alone. The king was fascinated by her and asked her to remain with him as his second wife. Mohini said that she would do so on condition that he would obey her. The king consented without thinking of the consequences. From that day he began to neglect both his duties and the queen. Things went on in this way until one eleventh, when Mohini told the king not to observe the fast. The king refused to obey her in this respect, whereupon Mohini said that he was a liar and a blot on his dynasty.

The king asked her to give him an alternative command so that he could keep both his fast and his promise. After a little thought Mohini said that if he wanted to keep the fast he must kill his child with his own sword in her presence immediately. The king tried to dissuade her from laying this command on him, but she insisted that he should keep his promise.

With a heavy heart he went to the queen, and telling her all that had passed between him and Mohini, he asked her for her son. When the boy was brought to his parents he saluted his father and then his mother and asked for their commands. When he understood what was required of him he gladly offered himself. The king took the boy to Mohini, and was about to strike when Vishnu appeared, and catching hold of his hand, made him desist. Then Mohini repented, and explained why she had been sent by Indra to him, and with the consent of the king she returned to heaven (*swarga*). Vishnu gave the king the boon that whosoever would keep this fast and tell this story would be absolved from sin and dwell for ever with him in his abode.

This legend has an extraordinary combination of ethical ideas. On the one hand is a low ideal of the gods, except Vishnu the Preserver, who were jealous of human goodness and ready to sacrifice faithfulness and a child's life to spoil it. On the other hand is the extraordinary value attached both to fasting and keeping a promise.

Tulasi vivaha (Tulasi wedding)

11th to 15th Suklapaksha

The festival may take place on any one of these days.

It is based on the story of Krishna and his love for Radha, the chief of the pastoral maidens. In the ritual the *tulasi* plant represents Radha.

The *tulasi* plant (basil) is reverenced by all Hindus but especially by Vishnuvites. It is frequently seen in the courtyard or in front of houses in a flowerpot, perhaps placed on a plaster or brick pedestal. It is cared for by the women of the family who water it regularly, place a lamp before it in the evening, and worship it by

prayer or by walking around it a number of times. For the occasion of the festival the plant may be regarded as a goddess.

During the day of the festival the pot in which the *tulasi* plant is grown is whitewashed and decorated according to the taste of the woman who prepares it. When dusk has fallen a Brahman comes, and with the chanting of sacred verses the ceremony begins. For it the following articles are required—ordinary materials of worship, some puffed rice, sweets, saffron, red rice, coins, a cloth, and some fireworks. Five whole sugarcanes are erected like a tent or canopy over the plant.

The marriage ceremony is performed between the plant as bride and an image of Krishna which is placed near by. The ceremony is, however, much shorter than the usual form, i.e. it takes about half an hour instead of three hours. While it is going on, a woman comes from the house and waves a lamp (*niranjan*) around the *tulasi* plant. Five songs are sung in praise of the gods Ganapati and Siva as well as Krishna himself, and also in honour of the sacred rivers. During the singing a cloth is held between the *tulasi* plant and the image. At the conclusion the cloth is removed, and there is clapping of hands, and the fireworks are set off. An offering (*naividya*) is then made to the goddess, which consists of good things to eat, including egg-plant.

Then the persons assembled are honoured by gifts of puffed rice, sweets (*batasas*), some pieces of sugarcane. The large canes which were used for the wedding-canopy are presented to the Brahman, who also may take the offerings made to the plant. The women of the company are given saffron and vermilion powder in addition to the rice and sweetmeats which have been handed around to all present.

The festival is probably a form of plant worship dating back to very early times and animistic sources. It has become linked with the Krishna cult; but no legend was found to explain, (*a*) the great sanctity of the *tulasi* plant or (*b*) why it is connected with Radha. The purpose of the festival seems simply to honour the *tulasi*.

Vaikuntha chaturdasi (Vishnu's heaven fourteenth)

14th Suklapaksha

The god Vishnu is supposed to sleep for four months every year (roughly from August to November), during the latter part of the rainy season.[1] On this day he is thought to awaken, and in the evening a hundred thousand wicks (in round numbers!) are burned before the image of Vishnu in the house by the women to illuminate his heavenly abode (the *Vaikuntha*). A Brahman is presented with a lighted brass or copper lamp and also some money as alms (*dakshina*.)

Tripuri Purnima (Tripuri's full-moon)

15th Suklapaksha

This is also a light festival, strangely enough occurring at the time of the full moon. This one is in honour of Siva. Lamps are lighted at dusk by the women,

but the prayers before the lamps are offered by men. The simple act of illuminating the house constitutes all the ritual.

LEGEND

In ancient times three demons got control of three cities by their austerity. They each worshipped Siva with a thousand lotus flowers every day. One day one flower out of each thousand was found to be missing, and in its place each demon offered an eye. Next day again one flower in each thousand was found wanting, so they cut off their heads in such a way that the heads fell on Siva's image. He was so pleased with their devotion that he brought them to life again and permitted them to ask for boons. The demons prayed for three cities made respectively of gold, silver, and iron, which would wander in the heavens, and they also asked for their own immortality. The first boon was granted, but in regard to the second, Siva told them to ask for anything but immortality. The three demons then asked that they should not die until such time as their cities having wandered into a straight line could be pierced with a single arrow. Siva said that this would happen after a thousand years.

After the three demons had obtained their boons they began to bother the gods. Brahma and Vishnu being unable to check them, went to Siva and prayed for their destruction. He demanded a chariot in which he could sit and fight the demons. Accordingly a chariot of the following things was prepared the earth became the body, the sun and moon became the wheels, the four Vedas the horses, the reins were the Shastras, and the Puranas the nails that fasten together the chariot, Mandrachal (the mountain of gold) became the bow, and Vishnu the arrow. For a thousand years Siva fought the demons with this chariot, bow and arrow, but did not prevail.

One of the main causes of the demon's invincibility was the chastity of their women. To overcome their great purity Vishnu assumed the form of Buddha (his ninth incarnation), went to visit the women, and gave them teaching contrary to the Shastras. By this false doctrine he made them break their chastity, just when the thousand years ended, and Siva seeing his opportunity shot at the three cities. The arrow pierced the three cities in succession and in this way the three demons were destroyed.

MARGASIRSHA

(*November—December, Sagittarius*)

No festival of special interest for women was found to take place in this month.

PUSHA

(*December--January, Capricornus*)

Makara Samkranti or Til Samkranti (Festival of the winter solstice)

The date is variable, it occurs often about the 12th or 13th of January.

On the day previous to Samkranti the women of the household take a ceremonial bath. New clothes and new bangles are put on afterwards. That

evening a ceremonial presentation of betel nuts is made as follows, five groups of seven betel nuts and leaves with spices are prepared and given away, one prepared for chewing as *pan supari* to the man of the house, and four to the wives of Brahmans. On the day of preparation some time is also spent in making sweets in which raw sugar and sesamum seeds are used. This completes the first day of Samkranti called *Bogi*.

The next morning the men and women of the family all take ceremonial baths using ground sesamum seed as ointment. Then the women adorn themselves, and taking five small earthen pots go to the houses of their friends and exchange pots with other married women. In each pot the following things are put, rice grains, *nunga* (a sort of pulse), pieces of cabbage, some sugar cane, and in the saucer-shaped cover (*punti*) are put sugar-coated sesamum seeds which are called *tilli* or *til*. When the women have visited all their acquaintances they return home, and do their daily work. A Brahman is invited for a meal, and in addition to the regular food he is given sweets (*luddoos*) made of sesamum seeds, and he is also offered alms. If there be a new son-in-law he is invited for the noon meal the first year after marriage, and his wife's family bears the expense no matter how far he has to travel. A son-in-law who lives in the same town is invited to this celebration annually.

In the afternoon a gathering is held by the women, in which according to custom certain things are done. A child who was born in answer to prayer is made to sit on a mat on the ground, and small things such as peanuts, sweets, and plums, are thrown over his head and the assembled women gather them up and take them home. Before they go they are given turmeric (*huldi*) and red powder (*kunkun*), and offered sesamum. This finishes the second and main day of the festival. The giving of sesamum is the main feature of the day for all members of the family. All male persons must take the sesamum from their elders either men or women, and in turn should give it to younger ones. A wife should give sesamum to her husband with her own hands.

MAGHA

(*January—February, Aquarius*)

Ratha saptami (Sun's chariot seventh)

5th Suklapaksha

On this day it is supposed that the Sun God steps out of his deer chariot and sits on the chariot that is drawn by horses, because at this time people notice that the days are getting longer. The materias for worship are the same as on Sravana Sundays, when also the sun is worshipped, only on this day after worshipping women put seven kinds of grain in a winnowing basket with some raw cotton,

unrefined sugar, and copper coins. The basket and its contents are given to a Brahman.

Another custom is that milk in a little earthen pot is placed on a fire kindled outside the house, and according to the direction in which the milk boils over predictions are made as to the quarter from which misfortune will come, the sides of the overflow being the unlucky ones.

At noon a Brahman and his wife are invited to a meal the chief dish of which is a special kind of cake. It is prepared of wheat flour. The dough is made into thin cakes with a filling of raw sugar. They are cooked on a pan without oil, but eaten with clarified butter (*ghee*). During the meal alms are offered to the Brahman guests, and afterwards the woman is given a bodice cloth and the small black beads which are worn by married women. This closes the festivity.

LEGEND

The legend is the same as that told on Sravana Sundays, substituting the name Ratha Saptami.

PHALGUNA

(*February—March. Pisces*)

Ranga panchami (Colour fifth)

5th Krishnapaksha

During the day a large quantity of dye (*rang*) is prepared, of any bright colour that may please the fancy, and in the evening some girls or boys are invited, according to whether the celebration is in honour of a girl or boy. When the children have come small metal pots are put in their hands and the dye is poured into a large pan or metal tub. Then begins a frolic for the children in which they fill their little pots with dye and pour it on one another's heads and clothes. When the fun and dye have finished the children find it necessary to change their clothes.

When all are once more neat and have reassembled the mother of the girl or boy in whose honour the party is held, smears the foreheads of all with a fine red dust (*gulal*). Some sweets (*batasa*) are offered, and some *gati* are given and the children go joyously home. The *gati* are very quaint and pretty, and made specially for this festival. They are made of sugar-candy which is spun into threads and then made into necklaces, or into pictures, very ingeniously, either white or coloured.

If a couple is newly married they also join in the frolic of the day. The colour is thrown by the husband and wife on each other, and also on the sister-in-law on both sides. The entertainment goes on as described for the children, except that the sugar-candy necklaces and pictures are not given.

This festival is part of the major festival of Holi which began on the fifteenth day of the light half of the month, and closes on the colour fifth. Both red powder and red dye are used by older people during the excitement of the occasion.[1]

The Holi is the Spring Festival or Saturnalia and it is a celebration which is increasingly disliked by Hindus of refinement. It has been much moderated by public opinion, but is still vulgar. The children's frolic described above is the best part of all the celebrations. From a variety of customs that mark the time two stand out most clearly, viz. the use of bonfires, and the use of foul language. The former may be a form of 'seeing the old year out', as this marks the close of the Hindu Year, and similar customs are found elsewhere. The use of foul language is similar to a practice which was observed in the Eleusian celebrations.

Bonfires, dancing, obscene epithets and songs, throwing colour indiscriminately, and similar pranks mark the days when the usual reserves are broken down, and many people in the community indulge in what William James termed a 'moral holiday'.

Such Saturnalias are common enough in other lands and other times, though some of course observe good form much more than do others. In India it occurs at a time of the year when most of the crops have been gathered and the people have more leisure than usual. But that season is not so much like spring as the time immediately after the rains, and one might suppose the Holi to hark back to a more northern climate when spring really did signify the exuberant bursting forth of new life.

TWO VILLAGE DEITIES

These two deities are not recognized in the Hindu Calendar, but their worship is very generally observed by women especially in the villages of Malwa.

Baital King of Evil Spirits

He is endowed with all evil powers and people are much afraid of him, usually too much so to venture to mention his name. As far as legend and ritual go he is extremely vague, but he is a very real personality in dominating people's thoughts.

Marimata, the Goddess of Smallpox and Cholera

She is usually worshipped by women. The image is a shapeless stone covered by vermillion, under a tree outside the village. Every village of any size has one of these images, but not more than one. She is worshipped by sacrifice once a year, at a time determined by local custom, and special worship is paid to her at times of epidemic. The customary offerings are cocoanuts, flowers, sweets (*batasa*) and country liquor. Goats and fowls are sacrificed to her. The men who perform the sacrifices are not Brahmans. There is also singing in her honour by women and sometimes dancing also.

When the goats are to be sacrificed they are first given choice things to eat, and garlanded. They are then taken before the goddess and worshipped. A coloured

[1] For an interesting interpretation of the red powder as a fertility substance, see *The Rites of the Twice born*, Mrs. Sinclair Stevenson, 1920, pp. 286 *f.* Quoted in *Man*, Vol. viii., No. 2 page 33.

powder (*sindur*) is put on the animals as a decoration, then music is played on pipes and with a stroke of the sword the head is cut off. The priests are members of the caste who are making the sacrifice, and the office is hereditary. The head is left before the goddess, and the rest of the body is taken away and cooked and eaten. No flesh is given to the priest, but he is paid in money. The head is usually removed by a low-caste person.

The object of the sacrifice is to appease the goddess. She accepts the life offered but has no pleasure in the offering itself.

LUCY WINIFRED BRYCE

RASALPURA, C. I.

Editorial Notes

The Tambaram Venture

The fact of the Tambaram venture is now well known. The need for embarking upon it scarcely required any justification for any one who is acquainted with the present conditions under which the work of the College has to be done. If it required any apology, it needs only to draw the attention of readers to the address which Dr. Hogg delivered in response to the toast of the College on College Day, and which we are glad to be able to reproduce for a larger circle of the friends of the College.

The word 'Tambaram' has become for us more than the name of a place. It is a symbol. Tambaram stands for the spirit of adventure. We may as well be perfectly honest with ourselves about that. The move to Tambaram after well nigh a century of College history in Georgetown involves risks. There is no way of foretelling how hearty will be the response of students when the College reopens its doors in the new location. Undoubtedly there will be some who would otherwise come to us, but will hesitate because of the distance from libraries, the homes of friends, and cinemas. Yet we make the adventure in the hope that the attractiveness of the new atmosphere will far outweigh any of the losses that may perhaps be anticipated. We take the risk with our eyes open. There will be some losses. But we are willing to take the step in the realization that the gains will outweigh the losses. It is an adventure of faith.

Tambaram symbolizes our faith. Every noteworthy advance that has been made in the history of education, of science and of religion has been the outcome of great faith. Faith is always forward-looking. It ever posits a future that is bigger in opportunity and worth-while tasks than the past. Our College is proud of its history. It has been served by noble men. It has served noble men. It requires faith to believe that it is destined to do more for the youth of South India in the future than it has ever done in the past. Tambaram symbolizes that faith. We refuse to believe that our golden age is in the past. It beckons us from before with irresistible attractiveness. We cannot but go forward.

Tambaram has become another word for progress. Let no loyal son of this noble *Alma Mater* suggest that our gaze must be fixed towards the past. 'Forward' is our watchword. We would be untrue to the great men who have led the College in the past, to Anderson and Miller, to Skinner and Macphail, and to Meston if we glanced back, save for inspiration. We would be false to our old boys who have been carrying their country steadily forward towards great ideals of living, were we to lose our vision. India is emerging year by year to a nobler and more mature nationhood. The India of to-day is faced towards the future. Her best sons are beckoning her to advance to occupy a bigger place in the sun than ever has been hers before. The College moves with India towards that brighter

and grander day. It believes that it can contribute something in culture and ennobling ideals that will enable young India to realize her best hopes. Tambaram is the herald of a greater stride of progress.

Dare we add that Tambaram is rapidly assuming the symbolism of our College tradition? The best traditions of the Madras Christian College are writ large on the hearts of her sons. They are not geographically limited traditions. In Tambaram we are handing on to another generation of teachers and students that spirit of adventurous education, that spirit of contagious faith that has characterized the best that we have been in the past. Let us not fail to carry the torch with firm hands till other hands are ready to take it from us, and use it to lighten another day.

What Men Think

The Religion of Humanism

In a recent number of *Harper's Magazine* Dr. Fosdick has written an article entitled 'Religion Without God'. It is a critical examination of the limitations of Humanism, on the side of religion. He defines humanism, in so far as it has become deliberate, as 'the endeavour to keep the best spiritual values of religion while surrendering any theological interpretation of the universe'. To be sure humanism is a term with a variety of meanings among its adherents, and some of the humanists would not go the length of outright denying God. But others assure us frankly and complacently that 'the belief in God and immortality is gone'. The interesting and somewhat curious thing is that we find these men still championing all the human values which religious people in the past have declared to be bound up with religion. One might almost say that humanism is an attempt to abolish the metaphysics of value, and substitute an anthropological interpretation. Truth, goodness and beauty, we are told, are human creations, and in their achievement, or at least in the search for them, life finds its deepest and best meanings.

Dr. Fosdick is referring to such books as Mr. Walter Lippmann's *Preface to Morals*, and Mr. Joseph Krutch's *The Modern Temper*. But there are many other writers with humanistic, or shall we say 'non-theistic' tendencies, to-day. These men, according to Fosdick, not only give up God, but are jubilant about it. They act as if they felt that in so doing they were getting rid of a very harmful superstition which has all along been a bar to human progress. They are not much interested in history, or else they would see that the best that has been achieved in human values has been achieved by men who believed profoundly in God, as one writer put it, who is 'the home of our values'. Our humanists now tell us that by trusting God instead of getting on with the business of mastering the environing universe by scientific means, they have been too content with placing the responsibility, if not the blame, on God for all that they did not understand or desire. The escape we need is more of the scientific temper. The humanistic appeal is very much like the positivistic appeal of Auguste Comte and his school.

It is not difficult to understand the type of mind against which humanism is really a protest. It is a protest against older forms of theism that have gone to pieces due to scientific progress, and in some measure due to the Great War. People who try to hold to the old forms when the content is corroded are accused of spoofing. And the humanist does not like spoofing. One might say that their policy is of the all-or-none type. Since they cannot accept the old type of supernaturalism, they will have nothing to do with God. Now the older type of

supernaturalism was associated with a dualistic view of the universe. The humanist makes very little allowances for modifications in world-view resulting in a view of God that is just as antagonistic to dualism as is humanism.

Dr. Fosdick tells us that it is easy to understand humanism on practical grounds. 'It is precisely what the humanists charge Christianity with being—an escape mechanism. It is a refuge from a difficult situation, a demand born out of passionate human need that life shall be worthful no matter what the cosmic truth may be.' As such our author sympathizes with it, and rejoices that there are men who, despite their loss of faith in God, still cling to the human values, and try to make life worth living. Humanism has grown out of a felt need. In America, where the movement is strongest, there is much need that religion be humanized. Some of the more conservative types of thought, such as fundamentalism, have removed religion too far from this world and its desperate needs. The humanists have much to say on the practical side regarding the social functions of religion with which the theist ought to be in hearty agreement.

But is the humanistic argument tenable? Is it consistently logical? Fosdick is sure that it is not. The world view on which it is based is through and through materialistic. The humanists do not start with a universe that is non-psychical, non-personal, non-spiritual. They start with man, a creature that is seeking to achieve and conserve great values. Nevertheless the kind of a universe in which those values are to be created and preserved is precisely this kind—thoroughly mechanical. Humanism is seriously trying to preserve all that is worth while in a world which it does not recognize as friendly to such a quest. In other words, in a non-purposive world it is seeking to achieve purpose. In a blindly mechanical world, it is seeking to create light. In a world where quantitative elements dominate, it is endeavouring to cling to the qualitative. Against all this Fosdick challenges us to stop and think, to remind ourselves that the world in which we live is concerned with quality as well as quantity, with values as well as with atoms and forms of energy. It is much more logical, more rational to try to achieve truth, goodness and beauty in a world in which we are conscious of the help of a friendly God.

α and β Hydrogen

It has been known for some time that the variation of the specific heat of hydrogen with temperature is not accounted for by the Kinetic Theory or the older forms of the Quantum Theory. A careful study of some of the properties of hydrogen carried out during the past year has brought to light some unexpected properties of this element which, with the help of the Newer Quantum Theory and Wave Mechanics, have explained its thermal behaviour. On the ordinary Kinetic Theory of gases, it is to be expected that the molecules of hydrogen, besides possessing their ordinary thermal vibration, may also rotate on an axis perpendicular to the line joining the nuclei (in the hydrogen molecule there are two electrons and two nuclei). According to the Quantum Theory it has a series of states of rotation each of which is specified in terms of a quantum number which has the

value 1, 2, 3, etc. Experiments on the band spectrum indicate that in ordinary hydrogen at atmospheric temperatures the molecules which have rotation numbers 1, 3, 5, etc., are about three times as numerous as those with even rotation numbers 0, 2, 4, etc. When in equilibrium, the relative number of hydrogen molecules in the different rotation states at any temperature is governed by Boltzmann's law of distribution and can be calculated. If the temperature of hydrogen were reduced to near its temperature of liquifaction, it would be expected that the rotation of the molecules would practically vanish, that is the majority of the molecules would have a rotation number 0, and only a small fraction would remain in higher rotational states. Experiment, however, shows that while this actually occurs with the molecules of even rotation number, those of odd rotation number do not change or change only very slowly. Hydrogen thus acts as a mixture of two different substances which are called α and β hydrogen. If hydrogen cooled in liquid air or liquid hydrogen be subjected to an electric discharge or if it be brought into contact with charcoal the β hydrogen becomes converted very largely into hydrogen in the zero rotation state, and this on warming up to ordinary temperatures remains α hydrogen. In this way it is possible to prepare what is almost pure α hydrogen. Experiment shows that the specific heat of α hydrogen is much greater than that of β hydrogen at low temperatures. Its thermal conductivity is also markedly different. Much heat is given out on the passage of β into α hydrogen; at low temperatures this heat transformation is greater than the heat of vaporization of liquid hydrogen. On the assumption that the period of transition of hydrogen from one state into the other is of the order of one year and that ordinary hydrogen consists of α and β molecules in the ratio of 3 : 1, Dennison has calculated the specific heat of hydrogen for a wide range of temperatures and has found his results to agree with observed values. A study of the Raman effect in liquid hydrogen also confirms the fact that hydrogen consists of a mixture of molecules in even and odd rotation states in this proportion.

A New Method of Quantitative Chemical Analysis

Several years before the war Moseley discovered that each of the chemical elements when made the anticathode in an X-ray tube emitted a characteristic X-radiation which when analyzed was found to give a simple line spectrum. This phenomenon has been applied quite widely to the qualitative analysis of minerals, and by its use several new elements have been discovered. During the past few years the details have been worked out for the application of this principle to quantitative analysis. At a joint meeting of Sections A and B of the British Association at Johannesburg a few months ago, Professor Heresey gave an account of the methods that have been devised in his laboratory. The general procedure is to very thoroughly mix the substance to be analyzed with a suitable reference substance, and to make this mixture the target in an X-ray tube. The reference substance chosen is generally the oxide of an element that has an X-ray spectrum-line very near to one of the lines of the element being estimated. By means of a self-recording photometer the intensities of the two lines are measured and from

these intensities the amount of the element being estimated can be calculated. It is necessary to determine empirically the intensity ratio of the reference line and the line to be determined beforehand. Tables giving information about suitable reference lines for all elements between sodium and uranium are being published. This simple method gives accurate results in the case of mixtures of refractory oxides such as those of zirconium and hafnium or litanium, lantalum and niobium. In the case of zirconium and hafnium this is the only satisfactory method of analysis, and this new method of analysis was largely developed by Cortes and Heresey for their work on hafnium which they had discovered. In many cases, however, the direct use of cathode rays does not give accurate results. Only an extremely thin surface layer is accessible to the exciting action of the cathode rays and during the course of the experiment the cathode rays may bring about chemical action, fusion, volatilization or electrostatic repulsion of one or more of the components, and so after the composition of this surface layer. This difficulty is successfully got over by avoiding the direct use of cathode rays for the excitation of the X-ray spectrum. Not the sample itself but a target of tungsten is bombarded by cathode rays and the X-rays thus produced are used to excite the spectrum of the sample to be investigated. This secondary-radiation method has the further advantage that very long exposures can be given and so the radiations due to substances present in very small amounts can be measured. In the case of the direct method the continuous radiation emitted by the anticathode darkens the photographic plate after a time and hides the weak lines. Another source of error lies in the fact that the presence of other elements besides the one being estimated may alter the intensity ratio of the lines being measured either by the 'impurity' absorbing one of the two lines more strongly than the other or as a result of the X-rays emitted by the 'impurity' exciting the two lines by secondary action in a differential manner. The most general remedy for these disturbances is the choice of suitable reference elements with closely situated lines. In some cases partial chemical purification can be carried out before X-ray examination.

This X-ray method of analysis, especially when combined with preliminary chemical treatment, is being very successfully applied to the analysis of minerals, meteorites, alloys and soils, and a number of problems are being solved which could not be dealt with by chemical methods alone.

Book Reviews

THE AUTHORITY OF CHRISTIAN EXPERIENCE. By R. H. Strachan, D.D. London: Student Christian Movement, 1929. Pp. 255. 7s. 6d.

One of the most important questions in the sphere of religion is the question of authority. There are always individuals and groups for whom the validity of religion depends on the reliability of its authority. Any suggestion that impinges upon its established authority is therefore a source of danger. Sabatier's great work, *The Religions of Authority and The Religion of the Spirit* is one of the most careful discussions of the subject in recent years. Yet even the title of that book seems to imply a distinction which some would be loathe to admit. May not the Spirit speak with an authority which is even more insistent than the more socially constituted authorities of organized religion? Dr. Strachan writes with the conviction that this is the case.

In fact Dr. Strachan feels that the authority of Christian experience leads us straight to the heart of the matter. No other type of authority can be accepted as valid. Supposing one takes away authority from the experience of the individual, an experience in which God is the predominant partner, and places that authority in an organization or in a book, or in another person, then the authority becomes external. The only kind of external authority which could be reliable would be one which revealed itself in such a way that there would be no possibility of mistake on the part of the individual. Such rigidity and formalism is diametrically opposed to the spirit of a living faith. Furthermore it leads to a very inferior view of human nature. In reply to this, there are those who say that unless religion possesses an infallible external authority, there is no guarantee against subjectivism and heresies of all sorts. Dr. Strachan does well to remind us of the alternatives. They are between a fallible mind and a puppet mind, and he rightly claims that fallible mentality is a greater gift than puppet mentality that is mechanically secured and determined against possibility of error.

The thesis of the book is that the seat of religious authority is the individual souls under Divine guidance, and that, until the soul is completely freed from evil, we cannot expect the voice of God to be perfectly clear and free from liability to erroneous interpretation. We cannot claim infallibility for private judgement, and yet without private judgement religion can make no legitimate claim to be authoritative at all. Our certainty, the author assures us, is from the fact that God, who gave us our fallible minds, will also overrule our mistakes, and cleanse us from those moral imperfections which distort our knowledge. The advantage of the author's position is that it places the matter on a moral basis. Ever since Immanuel Kant wrote his *Critique of Practical Reason*, it has been evident to those who write on religious philosophy that they must take account of the moral life in connection with knowledge. There is nothing that will destroy certitude so effectively as moral

evil. Dr. Strachan points out that this is the weak spot in what is otherwise a great work, Otto's *Idea of the Holy*. Dr. Otto has set out to affirm a diremption between the religious and the moral. To be rapt in worship, according to him, need not result in the performance of good deeds. Strachan's rejoinder is that Christianity teaches that God is Love. 'To deny that the experience of an actual morally impelling and coercive power present in a sacrificial deed of love is an experience of God, is to ignore a potent aspect of Christian apologetic.'

It is perfectly obvious that the principle reason why the problem of authority has become acute is the great advance in modern science. The scientific method and the scientific spirit have raised anew the question of what constitutes authority. The Roman church tries to dominate the situation by still refusing to acknowledge the autonomy of the sciences. Even Protestantism has been very grudging in its recognition of scientific autonomy. The Reformers and others have appealed from the authority of the Church to that of the Scriptures as the repository of truth. But gradually there has been developing a shift in emphasis away from the Scriptures as writings to the Holy Spirit that inspired them. With that shift, it has become increasingly clear that the Spirit had nothing to do with the mass of literary, historical and scientific questions that became identified with it. Much of the language of religion and sometimes the language of science is analogical; no end of difficulty has resulted from regarding the vehicle or the symbol as scientifically accurate. When religious men in defence of what are really symbols contended for the historical truth of certain scriptural accounts, it was inevitable that they should run counter to scientific thinking. Conflict was sure to result. To-day there is a healthier type of relation emerging between science and theology, because religious men are coming to take a more scientific attitude and scientists are realizing that there are more things in heaven and earth than can be learned by the ways of the sciences. There is every reason for each learning from the other. On the matter of authority, there has grown up in the sciences the new conception of the authority of the expert. We receive the pronouncements of scientists because they speak to us out of a larger experience. They have given themselves as specialists to certain types of investigation, and can give us the last word in regard to their restricted fields. So too there are some men who came to us as experts in the field of religious experience. They can speak out of a wider personal knowledge and experience.

Finally our author discusses the authority of Jesus Christ. Here too he insists on the right of exercising private judgement. Even when a man claims that the authority of Jesus must be absolute and ultimate, his claim is based on a private judgement of faith. To be sure, we have historical evidence which may be taken into consideration, and even used in an apologetic in defending the authority of Christ. But even that authority has to be accepted by the individual as valid. In the last analysis there is no way in which the authority of Jesus on the individual makes itself so felt as in the impact of the Master upon the man's life. Strachan approves of Glover's conclusion that it is the glory of Christianity that we are still exploring God on the lines that Jesus laid down for us, re-thinking God all the time,

finding him out. And that is what Jesus meant us to do. 'Herein lies supreme religious authority.'

Dr. Strachan has written a book that challenges thought. It appeals to the basic things in Christian life and experience. It offers the basis for a type of apologetic such as we need in this modern world where scientific ideas are developing and dominating.

A. S. W.

THE SPEAKER'S BIBLE. Edited by James Hastings, D.D. St. Mark, Vol. 11. 'The Speaker's Bible Office', Aberdeen, Scotland.

This is the eighteenth volume in The Speaker's Bible. The name of the series suggests its purpose. 'The aim of The Speaker's Bible is to preserve all that is worth preserving of the modern interpretation of the Bible, and in it hundreds of volumes containing the work of the great modern masters in the art of preaching have been placed under tribute.' In addition to passages drawn from this vast and ever expanding literature, there is much written especially for this series by many scholars and by the editors. The second volume on the Gospel of St. Mark begins with the tenth chapter and completes the Gospel. Abundant reference material is given at the end of the book. The first index is the 'Index to Sermons'. The plan followed is to list under chapter and verse of the Gospel text the various sources of valuable material which will throw light upon the verse under study. The sources include books of sermons, commentaries and magazine articles, as well as books from other fields of literature and many fields of thought. The second index is a Subject Index. It is arranged to accompany volumes ten to eighteen of the series. It covers some thirty pages and seems full and complete.

The range of subjects upon which articles are included in this volume may be seen from the following list of some of the subjects: Christ rejected yet Triumphing, Fruitlessness, and The Cry of Dereliction. The studies cover a great variety of subjects including; Christ and the Child, Spiritual Values, Love's Necessity, The Lord's Return, The Way of Christ, True Greatness, Christianity and Riches, Childlikeness. Every lover of biographical sketches and character study will appreciate the studies of characters of the Gospel story. Some of those found in this volume are sketches of Judas, Mark, Pilate, Joseph of Arimathea, Mary Magdalene, Simon of Cyrene and others.

The series will be found invaluable to the preacher who is isolated from large libraries, and hence limited in his fields of study. These books bring a wide range of thought, and life to his hand for ready use. The material is not that of the conventional sermon outline variety. It is solid, constructive and stimulating. It should inspire thought and further study. A preacher should find these studies of constant help in his regular work. The books have other uses as well. The preacher will find them helpful, not only in the strenuous work of preparing sermons, but for the quiet hour when devotional literature is desired. This suggests a wider range of usefulness of the series. The books will find a place in many homes where they will be the inspiration of fireside groups in the devotional life. To the Bible student in the home these volumes will bring stimulating

material, the very best from modern interpretations of the Gospels. And the material is arranged is a way which is readily available for the use of the non-technical student of the Bible. The careful independent scholar as well will find within the volumes many suggestive sidelights, and can gather from the Index suggestions of other fields for investigation. The preacher and the home and the Bible student continue to be laid under tribute to the ever increasing Hastings library..

P. J. B.

THE UNITY OF BODY AND SOUL. By F. Townley Lord, D.D. London: Student Christian Movement, 1929. Pp. 256. 8s. 6d.

The sub-title of this book is perhaps a better indication of its subject matter than the main title. It is: 'The Value of the Body in Christian Teaching and Modern Thought.' The main purpose of the book is indicated in the titles. It is an attempt to trace the development of that view of human personality which links body and soul together in the varied experiences of life. The unity that is here suggested is one of function and value. In the main the author contends that the subject has been approached hitherto from the point of the soul. His book is different in that its approach is from the view point of the body. The investigations herein summarized were presented in the form of a thesis for the D. D. degree of the University of London. The book has something of the characteristic of a doctor's dissertation. It is pretty much of a condensation of a very wide field of investigation, and is therefore not particularly easy reading.

The book is divided into four parts. Part I. deals with the biblical conceptions of the body, the Old and New Testaments being treated separately, Part II. deals with the idea of the body in the ecclesiastical development, and brings out a conflict between the Hebraic and Hellenic conceptions. Part III. is important as delineating the main contributions of modern thought to the problem, first the scientific, second the philosophical, and third the psychological. Part IV. attempts to reach certain conclusions of a practical nature for Christian faith and practice in the world in which we moderns live. It will be easily seen from the outline of topics here presented that there is an enormous range to be covered. Part III. for example would give plenty of scope for a good volume by itself. At the same time, there is value in having so much put together in the form of an outline. Dr. Townley Lord has undoubtedly done much work, and in the main the student will admit that his presentations are true and succinct.

While the historical considerations of the first two parts have interest and value to the student, the majority of people will find more practical concern with the two latter parts of the book. There can be no doubt, as the author has shown, that the tendency of modern thought is to stress the integral unity of the personality—body and soul. To be sure, for some time, psychological students were inclined to say that the concept of a soul was unnecessary and unscientific, but to-day there is a movement in some circles to say that the concept is quite essential to psychological as well as to religious thought. However that may be, the main thesis of the book

is certainly established in modern psychology, namely, the importance of the body in the life of the person.

The last section deals with aspects which relate to practical Christian living. One chapter is devoted to the Christian hope of immortality. In this the author tries to reconcile his insistence on the unity of body and soul with the immortality of the soul. His conclusions here are none too clear. The last chapter is frankly disappointing. It attempts to link the results of the investigations with a sacramentalist view of life. There is nothing to hinder a man holding to the sacramental conception, if he so desires. But the attempt to tie it up to a study of this type is unconvincing and unhappy.

HYMNS OF THE ALVARS. By J. S. M. Hooper, M.A., Oxford University Press and Association Press, 1929. Pp. xii. and 94. Cloth Rs. 2, Paper Rs. 1–4.

Mr. Hooper's book on the Alvars of the Tamil Nadu is a welcome edition to the Heritage of India Series. The author has done his work very conscientiously; he has worked through a mass of material in Tamil and made a careful selection from the Hymns of the Alvars for special study. The translations of the hymns are done in English blank verse and are accomplished with lucidity. It must have been no small task to select from the material available, poems or portions of poems which would give an adequate presentation of the Alvar point of view.

There are 27 pages of a general introduction in which Mr. Hooper makes a very clear statement of the place which the Alvar singers occupy in Hinduism, both in relation to the philosophical and the religious movements. The work of the Alvars occupies a place historically midway between the Gita and Ramanuja. The Alvars built the foundation on which Ramanuja erected his philosophical edifice. Mr. Hooper says, 'He is not really (as has been erroneously asserted) the "morning star" of the Bhakti movement; that is a name far more fitly given to the Alvars: but in him bhakti shines in the full splendour of a great philosophical exposition". There are two ways, the author shows, in which the Alvars prepared the way for the bhakti movement: (i) they used the vernaculars, and this appealed to the masses and (ii) they moralized religion, ridding it of undue emotion, and giving it an appeal to the heart hungering after God.

We confess to a bit of disappointment with the hymns themselves, of which Mr. Hooper has given us samples. To be sure, there are here and there passages of beauty and profound religious appeal, but mingled with the gems there is a good deal of chaff, a good deal of drab uninteresting verboseness.

The book is well printed and has several good illustrations of bronzes, copper, plates, wood-carvings and stone images.

CHRISTIANITY AND THE INDIAN RELIGION OF GRACE. By Professor Rudolf Otto. Madras: Christian Literature Society, 1929. Pp. v. and 59. Annas 8.

This little book is a reprint of four lectures given at the University of Upsala and translated from the Swedish by the Rev. H. Bjerrum. They appeared first in the *National Christian Council Review*, and are now reprinted in book form. The main theme of the book is the relation of the South Indian forms of bhakti to

Christianity. The author has shown the way in which the bhakti cult resemble Christianity in offering salvation by grace. It is an admirable study of a vitally important theme, and one which every student of Indian religion ought to read.

NOTES ON ENGLISH VERSE SATIRE. By Humbert Wolfe. POLITICS AND LITERATURE. By G. D. H. Cole. London: The Hogarth Press. (The Hogarth Lectures, Nos. 10 and 11.) 160 pp. 3s. 6d. net each.

Mr. Humbert Wolfe is well known as a sensitive if somewhat wayward poet with a fine ear for rhythm, a keen satirist, and a writer of good vigorous prose. If we find this book on the whole disappointing, it is perhaps because we expected too much. But unlike the Hogarth Lecturer whom we reviewed in our last number, Mr. Edmund Blunden, Mr. Wolfe is afraid of appearing obvious. He has not succeeded in resuscitating any good forgotten satirist, and most of the time he is covering familiar ground, so that he finds it difficult to be 'original'; and often his difficulty is not concealed. Occasionally, for all his effort, the note of triteness intrudes. We detect it, for example, in the statement that Landor 'has not yet received his proper recognition', which is merely a mis-directed attempt to seem ahead of the times. Almost from his own day to ours, Landor has had the 'audience fit, though few' which was all he expected or desired himself.

The straining for effect is especially noticeable in the more argumentative passages, for the book, though chiefly historical, is also partly philosophical. The main thesis is that verse-satire is different in kind from 'the poetry of revelation': the poet loves, and identifies himself with his subject, the satirist hates and holds aloof. So we read that the phrase 'satirical novel' is a contradiction in terms: the novelist in this respect is like the poet, and must either love or hate; he must 'choose between his characters and their follies', and they must be either living people or 'vices' personified. This doctrine strangely shuts out Browning from the satirists. It is surely arbitrary to insist that where there is charity and understanding there can be no satire. Mr. Wolfe has to admit that in Dryden at least perfect satire becomes perfect poetry.

Many of Mr. Wolfe's individual judgements, however, are keen, and he always expresses himself with liveliness and vigour. For example, of 'English Bards and Scotch Reviewers' he says: 'The poem as a whole has such a sweep that the mind prefers not to be arrested by intermediate excellencies. It would be like stopping a race-horse in the Derby in order to admire his action.' Whenever Burns abandons Scots, his verse resembles nothing so much as a bather whose clothes have been stolen.' (To Burns as a song-writer Mr. Wolfe is on the whole unjust, and yet he can say: 'He has written fifty poems of Scottish life that will hardly lie still on the page'.) 'If these (Dorset and Rochester) were noblemen, give me a decent ape scratching for fleas.'

Mr. Cole's book can be praised without reservation. His own pronounced views on politics do not blind him, and it is a student and lover of letters who speaks here, as well as a political enthusiast: he sometimes condemns briskly, but with the judgement of a moralist, not of a partisan. The book ends with a protest against the present-day 'flood of terminology', the use of technical terms in politics,

philosophy, and everything else. 'Now', he complains, 'even the politicians do not write so badly as the professors.' His own English is most admirable,—strong and clear, plain and yet musical.

Mr. Cole applies to political writings the well-established rule that in judging literature you cannot make any real distinction between form and content. What does the man say? How does he say it? When the questions are kept apart, neither can be answered fully. 'If literature were appreciated purely as a craft, the political writers, though they put their ideas first and their craft second, would take in it a far higher place than is usually assigned to them.' 'They are praised, for the most part, not without regard for their polities, but in spite of them.' So he sets out to study 'the ideas of English political writers not only as ideas, but in relation to their literary form and flavour as well'. He claims that in this he is filling a gap: there is as yet no book about political literature as literature. And so he tells his story, stopping short at the accession of Victoria for lack of room: but he half-promises a continuation, 'for', he says, 'I hate to leave a job half done'. We look forward to this second essay eagerly: it will necessarily be more controversial (though it need not be less fair), and the more lively.

Our one complaint is that Milton as a political writer is dismissed with pity and contempt. This is according to tradition; and yet Milton's politics, disfigured as they are by personal rancour and vulgar abuse, and disguised by a certain lack of practical sagacity, rest nevertheless on large and lofty feelings.

As samples, let us quote two judgements on Burke, one literary and one political. 'Burke's prose,' says Mr. Cole, 'is of a quality that you cannot read, however silently, without hearing it; and on its changing rhythms of sound is half its passion and more than half its appeal'. And again: 'He became a reactionary, not because he had changed his views, but because a changing world had made his ideas obsolete. Not inconsistancy, but inelasticity, is Burke's great weakness in his political thought.'

J. R. M.

Students' Section

All about a Spinster—A Tragedy

I was travelling in a third class compartment; opposite to me sat a Christian gentleman who was working as a doctor in a Mission. The gentleman was a good companion and in his society two or three pleasant hours were spent. We were talking about the murder cases in which he was involved as a panchayat when my eyes wandering idly out of the window rested upon a beautiful white mansion surrounded by a pleasant garden. It presented a glorious sight with the scarlet rays of the setting sun falling upon it from afar. I was much impressed by the scene and turning to my companion who was telling me about the murder of a member of a panchayat when I asked him, 'Sir, can you tell me the name of the owner of yonder beautiful mansion?'

My companion leaned on one side and put his head out of the window. He was back in his seat in a few moments and drawing a long breath said in a grave and melancholy voice, 'The mansion belongs to Miss Radhabai, the Zamindarini of Namakkal and the adjoining estates!'

'A young lady to possess such a great fortune! But has she no father and mother?'

'No, she has no relation in this world. Her father died a few years ago in a fit of passion and her mother died after giving birth to her. And now for your remark that she must be a young lady; she is not young, her age must be between forty and fifty.'

I was astonished. In Indian society you scarcely hear of spinsters; virgin widows there may be but spinsters, no! I was tempted to ask another question of the Christian gentleman, 'How is it that so rich a lady remains unmarried?' The doctor threw away the cigarette he was smoking and sitting upright in his seat said, 'Oh! It is a long story—something like Romeo and Juliet. But, Sir, the Romeo of this story is not a noble character. This is a wild romance, a play that ought to have been enacted centuries ago. There were two rich families here, both of them were equally powerful and both traced a line of ancestors of whom every man might be proud. The estates of these two families lay side by side and, but that they were not sworn India enemies, could have profited much. But fate was otherwise; these two nobles of the Indian aristocracy were sworn enemies. Neither would bear the sight of the other. They shunned each other, bore mortal hatred and vowed an everlasting feud between themselves. The head of each family would call his successor to his side and with failing breath ask the son to promise that he would never in his life have any connection with the neighbouring family and swear that he would carry on the hostilities, and extract a similar oath from his successor.

They themselves were not aware of the cause of this everlasting feud. They took the oath and none dared to violate the oath taken at the bedside of the dying man before the altar of the God they worshipped.

The Zamindar of Namakkal had a lovely young daughter and she was his heiress, for he had no son to succeed him. The Zamindar loved her and disliked the idea of giving her in marriage to any suitor. Many young lords aspired to her hand, for she was so gloriously beautiful and besides it was assured that the man who wedded the maiden would become the Zamindar of Namakkal after her father's death.

The landlord of the neighbouring Zamin was no less fortunate than his rival. He had a son, a brave and fiery lad, full of the vigour of youth, as handsome as Apollo. The youth was one day riding in his lands when he saw under a tree, in the adjoining estate a beautiful maiden attended by her servants. He was struck by her beauty.

That night the young man cajoled and played with his father. He pleased him by all possible means and slowly began to prepare him for the astounding news that he was going to convey to him. His father was made to understand that he was in love. The old noble pleased with the prospect of having a daughter-in-law asked his son to tell him the name of the bride-elect and the name of her father that he might open negotiations on his behalf. The son then made his father promise that he would allow him to marry the woman he loved. The old man knew not of the dangerous passion that his son had contracted for his enemy's daughter. He promised and felt sorry for it in a few moments.

The son then revealed to him the name of the lady he loved. The father sat stunned in his chair. He called his son a villain, a rogue and a shameless rascal. The son saw that his father's promise was of no avail. He pleaded for his cause; he reminded his father that he himself did not know the cause of this unnecessary feud which did much harm to either side; he deplored the absence of friendly relations between the two powerful nobles; he argued that his oath to his father was not binding on him since it served a satanic purpose. He ended by saying that life without the woman he loved would be a life devoid of the pleasures of life and that he would marry no other woman.

The father was placed in a dilemma. On one side the promise that he had made a few moments before, on the other side the threatened extinction of his family and on the other side the glorious future in store for him if these two young people were united. He asked for some time to think over the matter. He said he would give his final decision the following day.

The son saw that his arguments had made an impression on his father's mind. That night he had no sleep. He tossed and rolled in his bed. He tried to sleep. He took Le Blanc and began to read the exciting adventures of Lupin. But his mind was far away. It refused to hear anything of Lupin and his men. He abandoned the attempt; he threw a costly Kashmir shawl over his shoulders and stepped into the chilly night to take a walk. The beautiful scenery, the twinkling stars, and the full moon impressed him not. He walked on like a man in a dream.

In the meanwhile the father sat in an easy-chair with his head in his hands. In this posture he lay for several hours and then like a man who had resolved to do a thing he stood up and slowly walked towards his son's bed chamber. There, he did not find him.

The next day the young lover was informed that his father had given his consent for the marriage. The two sat together and penned a long and tactful letter to the Zamindar of Namakkal bidding him cease all strife and offering him their friendship in token of which the Zamindar was asked to give his daughter in marriage to his son. This letter along with numerous presents was sent to the Zamindar of Namakkal through an ambassador.

The Zamindar of Namakkal would not hear of such a proposal. He tore the letter and scattered it to the winds. He declared that he would not allow his daughter to marry a menial's son. He returned the presents and bade the ambassador say to his master that he considered it beneath his dignity to form an alliance with the lord of the neighbouring estate.

The Zamindar was with his son when he received this uncourteous and rude message. He flew into a rage and vowed revenge at the cost of his life. He forbade his son to speak on the subject any more. The young man shuddered beneath his father's storm. His last hope was shattered. Yet he wanted to try another chance.

Late that night muffled in a cloak a dark figure came out of the building. It moved towards the house of the Namakkal Zamindar and slowly reached the house after securing admission by bribing the men at the gate. The figure entered the palace. Then he—it was the son of the Zamindar—took a small plan of the house and with its help reached the Zamindar's bed-chamber. The Zamindar was exulting over the reply he had given in the morning to his rival's proposal. The young man threw himself at the feet of the man and asked his daughter's hand in marriage. The Namakkal Zamindar only laughed. His laugh was full of contempt and hatred. The young man saw that he was making a fool of himself. He saw that he degraded himself. He vowed before the man that he would wed the daughter.

. . . .

Two days later the father of the youthful lover was stabbed to death during the night. The police authorities were summoned and the old man with his dying breath named the Zamindar of Namakkal as the murderer. The Zamindar was immediately arrested and remanded to custody. He was committed to sessions and put under trial and the learned judge after hearing the verdict of the jury sentenced the noble to death.

This sentence was at once communicated to the daughter who summoned her conveyance and went to the neighbouring Zamindar's house, and sought an audience of her lover. To him she addressed these words, 'Sir, I loved you, I thought you were good and gentle, and my hopes are shattered. I thought that if my father were to be acquitted I would have you alone. But the sentence has gone against him. I was there when you asked my father for my hand and after your dangerous

vow I was on the alert. I know who murdered your father and if the love that you bear me is true you will try to undo the fatal knot that you have tied round my father's neck before it is too late to mend.'

The young man's face paled. He sought the aid of a chair and sat down. When he lifted his eyes once more the lady was gone. He sat before a desk and wrote a few lines. He then took a revolver and shot himself. The letter was a confession of his guilt. In his confession he declared that his love for this Radha Bai was so great that he decided to remove the two impediments in his path. His father would not allow him to marry because he had sworn revenge and the other man had refused to hear his offer. He was sure that his lady-love would not marry him if he had not obtained the consent of both of them. He killed his father and the old man was made to believe that the Namakkal Zamindar was his murderer. He ended thus: "I have committed a foul crime and repent for it. I hope to be forgiven by the lady I love." The Zamindar of Namakkal was acquitted. The daughter forgave her lover and refused to marry. The Namakkal Zamindar died in a fit of passion.

I thanked the doctor for his narrative and told him that I would write the story and send it to a magazine.

When I told him this, the doctor said, 'Oh! I forgot to tell you one thing. The lover left his property to his lady love'.

I thanked the doctor again for the information.

S. K. L. Ratan
Class II

College Notes

Old Boys

We tender most hearty congratulations to The Hon'ble Dewan Bahadur Sir Mannath Krishnan Nair, Law Member, Government of Madras, Dewan Bahadur Alladi Krishnaswamy Iyer, Advocate-General and Khan Bahadur Muhamad Ibrahim Saheb, Chief Judge, Court of Small Causes, Madras on the distinctions recently conferred upon them. They richly deserve the honour government has done them.

Our congratulations are especially due to Khan Bahadur Muhamad Ibrahim Saheb on his appointment as Chief Judge of the Court of Small Causes. We wish him a successful tenure of office. We extend our felicitations to the Hon'ble Mr. A. Ramaswamy Mudaliar, President, Corporation of Madras, on his recent election to the Council of State.

We learn with much regret of the untimely death of Professor M. Gundu Rao of H. E. H. the Nizam's College, Hyderabad. The late Mr. Gundu Rao was a student, and for some years a member of the Staff, of this College. The Lecturers' Association of the College on receipt of the sad news of Mr. Gundu Rao's death passed a resolution of condolence and communicated it to the members of the bereaved family.

College Day, 1929

The Thirty-ninth Annual Celebration of the College Day of the Madras Christian College was conducted with the usual enthusiasm on Tuesday, 31st December 1929.

Consistent with the usual practice the celebration commenced at 7 a.m., when a reception was given to the Old Boys by the representatives of the College Day Association.

After chota Mr. P. Sambamoorthy delivered an interesting lecture on 'A Comparative Study of Western and Eastern Music,' with Mr. T. L. Venkaṭarama Iyer in the chair. At 9–15 a.m. Professor E. B. Ross delivered a thought-provoking address on 'Some University Ideals,' Dewan Bahadur K. Ramunni Menon presiding.

At half past ten a conference of Old Boys was held at which the office-bearers for the new year were chosen.

At twelve noon all those who were present sat down to a cosmopolitan breakfast at which Dr. and Mrs. Hogg were the chief guests. Music, indoor-games, a Scout display, a variety entertainment and radio music kept the guests engaged till tea time.

After an enjoyable tea, a public meeting was held at 5–15 p.m. in the Anderson Hall which was tastefully decorated with flags and buntings. The chair was occupied by Dewan Bahadur P. M. Sivagnana Mudaliar. There was a large and distinguished gathering of old boys and friends of the College.

Mr. K. Ramanatha Shenoy in proposing Mr. Sivagnana Mudaliar to the chair referred to the latter's long connection with the College Day Association, and said

that the Dewan Bahadur by his talents and by his private and public benefactions had endeared himself to all who knew him.

The Chairman proposed the toast of 'The King Emperor'. In doing so he referred to the recent serious illness of His Majesty and expressed joy at his complete recovery. The Boy Scouts of the School responded to the toast by singing 'God Save the King.'

Mr. Sivagnana Mudaliar then referred to the demise of Dewan Bahadur O. Thanikachalam Chettiar, Chief Judge of the Court of Small Causes, an Old Boy of the College and a prominent and much esteemed public worker. The Assembly stood up and silently adopted the condolence motion. The Chairman offered the congratulations of the College Day Association to Khan Bahadur Muhamad Ibrahim Saheb on his appointment as Chief Judge of the Court of Small Causes. He then unveiled the portrait of the late Mr. V. G. Suriyanarayana Sastri, an eminent Tamil Scholar, who had served the College for many years as Senior Tamil Pundit.

In proposing the toast of 'the College,' the Chairman said that the Madras Christian College had great traditions behind it. It had helped to mould the character of those who studied in it. Sooner or later India would have a political status which would require India's sons to occupy positions of trust and responsibility. It was necessary that they should possess two distinct qualifications viz. discipline and charity which most leaders lacked. The Christian College was trying to impart to its students these great qualities. There was a proposal to remove the College to Tambaram remote from noisy Madras and if, as was contemplated, it was made a residential College, the students would have greater opportunity of building their character by following the examples of their teachers. He wished the College a long and bright future in its new location and hoped that the students of the College would ever be looked upon as men of high character and worthy citizens who could be relied upon.

The Rev. Dr. A. G. Hogg, the Principal, in responding to the toast made a powerful appeal to the Old Boys of the College to rally round their *Alma Mater* as she was going to launch on a gallant enterprise. (The speech is reported in full elsewhere in this number.)

Rao Bahadur Dr. A. Lakshmanaswamy Mudaliar proposed the Toast of 'the Retired Professors'. In doing so he recalled to mind the great and gallant band of teachers that the College had in the past. He began with Dr. Miller whose services and sacrifices were well-known to South India. He referred to Dr. Skinner who was a worthy embodiment of the great principles and ideals of Dr. Miller. Though a strict disciplinarian Dr. Skinner loved his students dearly and could remember them, every one of them, by name. His silent but eloquent personality had left its mark on his students. Dr. Mudaliar then mentioned Dr. Pittendrigh, Dr. Macphail, Dr. Moffatt and Dr. Meston. He said that all the professors were able to command the respect, admiration and veneration of the students who came under the magic spell of their influence and their lives were noble and living examples of the principles that they taught. The speaker coupled the toast with the names of Dr. Meston and Professor Muliyil.

Mr. Sanjiva Kamath, Secretary, College Day Association, read in response to the toast letters from Dr. Meston and Mr. Muliyil. Dr. Meston, in the course of his letter, said that there were signs that the sense of shame caused by illiteracy was beginning to be felt. The deeper the shame, the more strenuous the efforts for the removal of the stigma. He found it difficult to believe that any true son of the Madras Christian College would either be indifferent to the responsibility or would seek to shift it from his own shoulders.

Dealing with the results of education Dr. Meston said that the question of commensurate results no argument could settle. There was only one effective mode of reply. 'Our daily walk and conversation must show that education has brought to us that which is of inestimable value for the community. If we are seeking to give that reply, there are three questions, at least, which men will ask of you and me. The first is this, Has education meant for you and me a supply of inward resources? The second is, Has education meant for you and me the growth of conviction? The third is this, Has education meant for you and me that we are of use to others? Education is valueless if it be the ally of privilege, for education means not privilege but service. "Freely we have received, freely give."'

Dr. Meston next dealt with the world's test. He said 'You and I have mingled in this College which is rich not only in tradition but also in present vitality. We have trod together the paths of knowledge, we have felt the strength which the discipline of a College imparts to character, we have learned the demands and delights of corporate life, and in some degree, we have imbibed the spirit of Him whose name the College bears. Life now applies to us the test of what our days within the College have done for us. And while that test is severe, I am assured of this that if you and I have been faithful to what the Madras Christian College has woven into the texture of our lives, we shall be able to say with humility and also with confidence to the test of the world and the question of men "Inward resources through this College we have stored, and principles we have attained are with us only that we may employ them for you: they are ours that they may be yours."'

In concluding his letter Dr. Meston said 'In associating myself with you in such a declaration and such a dedication of life, I would assure you, my friends, from whom I am now so far separated by space, though not in spirit, of my unfailing interest in all your doings and of my prayers for your welfare and in your growth in all that enriches life and ennobles service. To have spent over thirty-five years in your midst has been a privilege for which my gratitude will never cease. And as I have, perforce, to join the ranks of those who are no longer permitted to render you a personal service, I am cheered by the thought of you who have gathered together to-day and of the Old Boys in every part of India and beyond it in whose hands the fortunes of the Madras Christian College, and the education which it imparts, now rest. I am glad that those fortunes and that education are there, for I know that what you make of them will be for the lasting benefit of that land which is so dear to all our hearts.'

Professor Muliyil in his letter traced the Origin of the College Day Celebration.

As in many other matters so in the institution of a College Day the Madras Christian College, he stated, was the pioneer. He said that the College aimed at producing intelligent citizens, i.e., rational and social men who could help to build a culture which embodied, in the highest degree, the Good, the True and the Beautiful. He said that the College was changing its location but that its principles and ideals would remain unchanged and unchangeable for all time.

Mr. C. S. Govindaraja Mudaliar, M.L.C. proposed the toast of 'Our Young Friends'. He advised the present students of the College to mould their character by availing themselves of the training given by the College. Mr. Anavemma Reddy of the Second Class in responding to the toast gave the assurance that the present boys would strive to follow the example of the old boys.

Mr. A. V. Ramanathan proposed the toast of 'Our Guests' to which Dewan Bahadur K. Ramunni Menon, Vice-Chancellor of the Madras University responded. He said that persons like him, who were interested in the Madras Christian College, but not connected with it, looked, forward with eagerness to the future of the College. He hoped that in its proposed new abode at Tambaram it would reach fuller development than had been possible in its present location.

A vote of thanks proposed by Mr. Balasingam Satya Nadar, one of the Secretaries of the College Day Association, brought the brilliant function to a close.

Dr. Meston's letter

DR. MESTON'S LETTER (This letter, by an oversight was not inserted in the last number of the Magazine.)

17, London Street,
Edinburgh, June 26, 1929.

My dear Sanjiva Kamath,

I wish to let you know that all the beautiful things which the Old Boys of the College gave to us when we left Madras reached Scotland in safety and are now a much valued treasure in our sitting room here. If ever you are in Edinburgh you will not forget to come and see these cherished possessions, a constant reminder to us of happy days and hard work and most kind thought and remembrance. We are deeply grateful to the donors who have given us what is intrinsically so beautiful and so constant a memento of that companionship which has enriched life. To all Old Boys who may be in Edinburgh we extend a hearty welcome to the sitting room here which speaks of their kindness to us and which we so deeply value.

Ill health has accompanied me to Scotland, and seems unwilling to leave me. I have had a very nasty time for the past five months, especially, and recovery (the doctors tell me) will be slow. They also tell me that return to work in Madras is not for me. Thus I am cut off from what has been my life for over thirty-five years. I feel as if I did not know where I was.

I trust that you yourself keep well and that you have much satisfaction in your professional work. We are both grateful to you for all that you have done on our behalf.

With kindest regards and best wishes
I remain
Yours very sincerely
(Sd.) W. MESTON

Commemoration Day 31st January 1930

THE COLLEGE COMMEMORATION SERVICE was held at 12 noon on Friday, 31st January 1930 in the Anderson Hall. The whole staff and most of the students attended. Dr. Hogg, the Principal, presided and the devotional part of the service was conducted by the Rev. Dr. A. S. Woodburne and Mr. O. F. E. Zacharias after which the Rev. W. L. Campbell delivered the Commemoration address.

The Commemoration Address

Mr. Campbell in the course of an inspired address said 'It is indeed an excellent and fitting thing that this one hour of one day is set apart in the year to praise and thank God for all the benefits and favours which in His infinite goodness He has shown to us and to our beloved College. We are in debt first to God, the Giver of every good and perfect gift, and then to all those, our benefactors, who have bequeathed to us the noble heritage which we enjoy. If our gratitude is really sincere, we must seek, with God's help, to prove our gratitude by absorbing the high ideals of truth, of love, and of service for which our College stands'.

He then referred to the benefactors of the College and said 'when we think of our benefactors, our minds first turn to the founders of the College'. He mentioned the Rev. John Anderson who 'was the first European who came to India to make the education of the people the work of his life'. Speaking of the Rev. William Miller, Mr. Campbell said 'what that wonderful man did for our College and for education in South India is now a matter of history and a part of our cherished traditions. A missionary statesman, an expert in education, a man of striking character and personality, a leader of men, a father to his students, an elder brother to the old boys, a great heart who knew, understood and loved all young men and boys, a prodigiously liberal giver, who gave and gave and gave yet again of his ability, his energy, his substance, his love, and while giving never looked for reward or return except for the opportunity and privilege of yet further giving and serving. Dr. Miller was one of the greatest of God's saints. To him we are indebted in a measure infinitely greater than we could ever reckon.

In speaking of the three Principals who succeeded Dr. Miller, Mr. Campbell said 'Dr. Skinner, the strong, silent philosopher, so upright and stern in his devotion to duty, a real scholar with great kindliness of heart and love for students, won universal respect and esteem. Dr. Macphail with his genial humour, his

unending stories, his far sight and quick perception, his oratorical powers, his deep knowledge of history and his ability to apply so aptly to the problems of the day the lessons which history teaches, was honoured and loved by one and all. Dr. Meston, only yesterday, as it seems, was here among us, and is still our beloved Principal, though, to our sorrow, we know that bodily weakness prevents him from returning to us. Many of you have known him personally and came under his influence, though there are already many in the College to whom he is but a name. It is difficult to speak about one who was so recently among us and who identified himself so much with the College that in thinking of the College, one thinks at once of Dr. Meston. He personified in himself all that is greatest and best and most lovable in our College. He has literally made himself a sacrifice to the College. No one could spare himself so little as he did, no one could be as unflinching in his devotion to duty as he was, no one could devote himself, mind and heart and soul, health and strength, talents and abilities of the highest rank, to a high and noble cause as he did. Were Thomas Carlyle alive, he would surely point to Dr. Meston as "the hero as missionary and educationist". Those of us who knew him learnt not only to admire, esteem and revere him but to love him. To John Anderson, William Miller, William Skinner, Monteith Macphail, William Meston and to all those who have here laboured with singleness of purpose, with whole-hearted devotion and largeness of heart we are indebted'.

Mr. Campbell exhorted his young hearers to learn to be grateful and not to take things for granted. They were not merely learning books but ideals. In the College they were learning all that was honourable and true and just and good, to think not of self but of others, to be ready to help others, to be kindly and considerate, to be honest and straight and truthful, to be brave and fearless in standing up for what was right and to be good men and true.

On leaving College they ought to prove themselves worthy sons of the College by seeking to follow the high ideals of the College, by shedding around them the light of that knowledge which had illumined their minds and hearts, by obeying the clarion call of conscience and of duty, by being champions of the weak and the oppressed, by devoting themselves to the betterment and the advancement, not of self, but of those among whom they lived.

In concluding his address Mr. Campbell said 'Let us then, here and now, make the high resolve that our gratitude for the nourishment here given us will be real and true gratitude. Let us with heart and soul strive to be worthy sons of this our kindly mother—and so not only shall we be proud, and rightly proud, of being old boys of the Madras Christian College but the Madras Christian College will also be proud, and rightly proud, of us'.

College Sports

AT 3 P.M. THE SAME DAY THE COLLEGE ATHLETIC SPORTS were held on the Caithness Grounds which were beautifully laid out for the occasion. The arrangements for this Annual function were in the capable hands of Mr. S. J. Theodore, Secretary of the College Athletic Association and Mr. C. A. Abraham, Physical Director of the College and left nothing to be desired. The Senatus of the College

was 'At Home' to the members of the Staff and to the competitors. The Staff, most of the students and a few ladies were present. The afternoon was bright with sunshine and a cool breeze from the sea near by, and the delightful tea and refreshments served in the intervals of the sports made the function really enjoyable.

The following are the items of competitions and the winners:

1. *120 Yards Hurdles* ...	1.	C. Chandy, P. G.
	2.	K. C. Sankara Panikar, Class II.
2. *100 Yards Race* ...	1.	K. P. Raghavan, Class II.
	2.	C. Chandy, P. G.
3. *Putting the Shot* ...	1.	C. Chandy, P. G.
	2.	W. Trutwein, Class III.
4. *220 Yards Race* ...	1.	C. Chandy, P. G.
	2.	K. P. Raghavan, Class II.
5. *High Jump* ...	1.	N. Krishniah, Class I.
	2.	K. K. Chandy, Class III.
6. *Sack Race* ...	1.	D. Kelly, Class III.
	2.	Sankara Panikar, Class II.
7. *Long Jump* ...	1.	C. Chandy, P. G.
	2.	D. V. Davis, Class III.
8. *440 Yards Race* ...	1.	C. Chandy, P. G.
	2.	M. M. John, Class III.
9. *Tennis Pickers' Race* ...	1.	Murugesan.
	2.	Balakrishnan.
	3.	Rahu.
10. *College Peons' Race* ...	1.	Thulasi.
	2.	Arokiaswamy.
	3.	Dharmalingam.
11. *One Mile Race* ...	1.	T. D. John, Class IV.
	2.	M. M. John, Class III.
	3.	P. G. Aiyappa, Class IV.
12. *Throwing the Cricket Ball* ...	1.	P. C. Pillay, Class IV.
	2.	K. Md. Hussain, Class II.
13. *Relay Race* ...	1.	Hons. Classes.
	2.	Class III.
	3.	Class II.
14. *Tug of War* ...	1.	Hons. Classes.
	2.	Class III.
15. *Fancy Dress* ...	1.	Parasuraman, Class II.
	2.	K. C. Radhakrishna Chetty, Class II.

After the sports Mrs. G. Mathews very kindly distributed the prizes.

College Foot-ball

THE YEAR'S FOOT-BALL BEGAN VERY WELL with the inter-class tournament for the Henderson Cup. There were six teams, Honours Classes and the School both coming forward; the games were almost all keenly contested and aroused much interest. In the first round I beat Honours by 1—0, the School beat II by 5—2, and IV beat III by 3—2. Then the School beat I by 1—0, and proceeded to meet IV in the final. It was a well-contested and exciting game, but in the end IV won by 3—1.

Throughout the first term there were practices fairly regularly thrice a week; there were as a rule two full teams, and once or twice as many as thirty players on the field. And yet College foot-ball can hardly be said to be flourishing, if we are more than satisfied to find thirty men turning up out of 850. And since the Michaelmas Vacation practices have suffered a slump: there have been hardly a dozen altogether. Monsoon, and examinations and the cares of this world and the deceitfulness of inter-collegiate cups, entered in and practically choked foot-ball: we are left with a College team and nothing else. It is always the same. Nobody in particular is to be blamed for it. We have only one pitch; and class-hours are so many, and the majority of students live so far away, that it is hardly to be expected that there should be a great crowd clamouring for strenuous exercise at the end of the long day. This year has been probably better than most, partly because the Captain and the Secretary are both keen, partly because the playing field is becoming more lively altogether under the care and in the prsence of Mr. C. A. Abraham. But we must wait till Tambaram for the day when our students will be able to learn what team-games really are.

In the tournaments we have so far been denied the highest prizes, but we have done not badly. In the Lawley Cup tournament (it was a 'tournament' this year, not a 'Competition'—*i.e.*, matches were played on the knock-out system), we were put out in the second round (after defeating the Veterinary College in the first round by 2-nil), by the R. M. S., by 2-1; but the R. M. S. won the final match. The same club defeated us also in the Wilson Cup tournament. In the Presidency College tournament we reached the final, beating the R. M. S., after one drawn match, by 2-1, and the Engineers by 3-1; but then we were defeated by Rajahmundry, 1-3.

The frequent practices of the first term were not as profitable as might have been hoped. For one thing, a great many causes have led to constant changes in personnel, so that we have hardly played the same team twice. There was too much change of positions as well as of persons. Perhaps because of this, the team was very unequal; in some matches play was poor, and there was little combination. But when the team took it into its head to play well, it played very well indeed.

As the team stands at present, Koruthu is goal-keeper, and a good one: his long experience of basket-ball bears fruit in his coolness, and his neat handling of the ball. The backs are Pillay, an old hand, one of the most useful, and perhaps the steadiest, member of the team; and C. C. John, a player capable of brilliant foot-work, and not often betrayed by his brilliance into holding the ball too long. He is

Captain, and a forceful and keen Captain. V. S. Krishnaswamy has played several times as reserve and shows promise. The half-backs are Gnanabarnam, C. Chandy and Ramanathan. Gnanabarnam moves fast and kicks well; Chandy is fast too, once he gets going, and his size and weight are useful to him when he is in form; Ramanathan, as last year, works hard and shows great doggedness. Ebenezer was shaping well when a broken ankle put him on the shelf for the time being; an extraordinarily plucky player, as cheerful in defeat as in victory. The forward line is P. J. John (the Secretary, a faithful shadow to C. C. John), Ahmed Sheriff, Hanumantha Rao, Yesunesan Raj, and Thirunavukkaresu. It is a good line: the members are fast and keen, and when in form can combine very cleverly. John is small and wiry, Sheriff is slender and active, Hanumantha Rao is long-legged and agile, and has a happy knack of shooting goals over his head; Yesunesan Raj is enthusiastic and always cheerful, and works well with his sturdy and speedy wing, Thirunavukkaresu. And a word should be said on the *ésprit-de-corps* of the team, which is excellent.

College Hockey Club
1929-1930

From one point of view at any rate, it has been a most successful season. The College eleven has won back for us the inter-collegiate championship which we held in 1927 and 1928, but lost in 1929. This success was not easily achieved. Three matches were played in the semi-final round against the Medical College before we passed into the final, and three matches were played in the final round against the Engineering College before the championship was ours. In *D. F. Pharaoh* we have had a brilliant goal-keeper, although he has probably has an idler time than any other goal-keepers in Madras. *M. S. Masilamony* (right back) is certainly among the very best defenders in the city, and his return to college, after a year's unavoidadle absence, has meant a great strengthening of the team. He has had a worthy partner in *G. W. Trutwein*, and between them, the small fellow and the big fellow have made a remarkably fine combination. At centre-half, *J. Johnson*, our captain, has been a tireless worker, a real sportsman, and a good leader. *R. J. C. Inglis* (left-half) has made an immense advance on his performances of last season. Excelling in the finer points of the game, he is also the most energetic player in the Eastern Hemisphere. At right-half, *A. S. Ponnuswami* and *S. Aramugam* have both played some fine games, and either of them can be depended on to do the job. In the forward line, we had many new arrivals. *H. T. Soares* at the centre has been a great asset, with his clever strategy, fine ball-control, and extraordinary cap. *T. J. Broughton* (inside-right) has been the same clever player as of yore, but he was particularly distinguished in the last match of the tournament, in which he played the best game of his whole college career. At inside-left, *R. W. Young* has played well, and proved himself quite capable of dealing with his long-legged, long-armed brother at Guindy. The two extremes *C. B. Koilpillai* (outside-right) and *P. S. Aiyappa* (outside-left) have been immense workers, and the latter has in addition been a most efficient secretary.

So much for the team. It must be admitted that the activity of the club as a whole is not yet what we desire it to be. The ideal is that regular games should go on, just as in the Tennis Club, quite independently of tournaments. This year we began well with regular practices and inter-class matches, but, with the beginning of the inter-collegiate tournament, everything else was forgotten. It is important that we should escape from this tyranny of tournaments, which cater only for eleven man, and it is specially important now that we are called upon to organize compulsory games for all Intermediate students. We make four suggestions. 1. We should content ourselves with only one inter-collegiate tournament each year. 2. Captains and Secretaries should consider themselves responsible for running not merely a team but a club, and should therefore be prepared to spend at least two evenings each week on the playing-field. 3. The more experienced players should be prepared to play regularly with less experienced players. 4. Non-players should realize that it is never too late to learn.

College Brotherhood

WE ARE GLAD TO REPORT THAT THE BOOK-CLUB started by the College Brotherhood last year is now dealing not only with second-hand books but also with new books, note paper with College address and crest, dissecting instruments and other students' requisites. Goods worth about Rs 2,500 were sold during the year. This is a splendid record.

The Physical Science Society

UNDER THE AUSPICES OF THE PHYSICAL SCIENCE SOCIETY a number of lectures and demonstrations were given by the members of the staff and by senior students on physical, chemical and astronomical subjects. Arrangements were also made on a number of evenings for parties of students to use the telescope on the roof of the science block, and in November, in association with the Natural History society, a day was devoted to a Science Exhibition.

The Natural History Society

THE NATURAL HISTORY SOCIETY REPORTS THE FOLLOWING ACTIVITIES. In August the Senior B.A. class led by Mr. Lakshminarayanan visited the Aquarium and spent a profitable time in studying the habits of fishes.

In November the Senior and Junior B.A. Students went with Mr. Sabeshan to Vandalur and spent half a day in making a collection of rare plants.

In January Mr. Lakshminarayanan took the Hons. Students to the harbour and with the assistance of a professional diver made a very valuable collection of animals from below water. The Tow-net collection was rich and representative and the Plankton collected provided material for a week's work in class.

The College Radio Club

THERE WERE TWENTY-FIVE MEMBERS DURING THE YEAR. Dr. A. V. Moses started the work of the Club in 1929 by giving three popular lectures on 'Wireless, principles and practice.'

Music, lectures, etc., were received on week days from 6-30 p.m. to 8 p.m. by the members of the Club. The essential parts of the receiving set and their functions were explained to the members in the evening classes.

The College Debating Society

SIX MEETINGS ARE REPORTED THIS TERM. The meetings were fairly well-attended and some of the members took part in all the meetings. The following are the subjects discussed at various meetings.

1. Franchise for Indian women.
2. Should social reform precede political reform ?
3. Legislation on social problems.
4. The Vernacular as medium of instruction.
5. Compulsory study of Sanskrit.
6. Separate Electorates for Minorities.

Among the speakers who took part in the above meetings were Miss C. Meenakshi, Messrs. A. Krishnaswamy, M. P. Alexander, R. Venkatesan, V. Balakrishnan, C. Hegede, M. Habib and others.

Inter-Collegiate Debates

UNDER THE AUSPICES OF THE PRESIDENCY COLLEGE UNION SOCIETY an inter-collegiate debate was held on 3-12-29 in the Presidency College Hall, when Mr. B. V. Subramaniam of the Presidency College moved that 'the Sarda Act is unwise, unjust and inexpedient.' Mr. P. R. Narayanan of Madras Christian College led the opposition. He was supported by Messrs. A. Krishnaswamy and R. Venkatesan of the same College. In the end the motion was declared lost.

A similar debate was held in this College on Thursday, 13th February with Prof. J. P. Manickam in the chair. The motion 'The present system of Education is unsuited to the genius of the Indian race' was debated. Three speakers from each of the Colleges, Presidency, Pachaiyappas' and Christian, took part in the debate.

College Hostels

EACH OF THE HOSTELS ATTACHED TO THE COLLEGE recently celebrated its 'Hostel Day.' An account of the functions will appear in the next number of the Magazine.

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